OUR COMMON LIFE

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FOREWORD

NO claim to originality is made for this little book. It was written at the request of the Field Department to serve as a study book principally for men's classes. Contemporary literature has been reviewed and material gathered from a study of the chapter subjects with adult groups. An earnest effort has been made to give credit for material used. Once in a while the recollection of the source is lost in cumulative Bible class notes. The influence of such authors as Francis Greenwood Peabody and Gerald B. Smith will be at once apparent. The effort has been made to arouse discussion even at the peril of apparent dogmatism. The only excuse, from the point of view of the author, for the publication of this book, written under the pressure of unusually busy years of a parochial ministry, is the great need of studying anew the Christian way of life and the hope that these chapters may be suggestive and helpful in enabling professing Christians to face reality in solving the problems of our present fascinating age.

K. M. B.

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Our Age

EVEN the most superficial will acknowledge our age to be one of transition and bewilderment. Future historians will probably mark its beginning with the upheaval caused by the World War. The War witnessed, if it did not cause the breakdown of many time-honored conventions, the crash of which was unnoticed in a period of unique idealism. From our first attitude of dismay at the spectacle of a world at war, under the lure of what we believed to be a compelling ideal, we rose as a nation, to undreamed-of heights of moral passion. It is not too much to say that during the War we enjoyed a large measure of peace. We forgot our creedal distinctions, our racial acerbities, our class antagonisms in a war-to-end-war. We poured a willing libation on the altar of sacrifice to "make the world safe for democracy". On the first Armistice Day we were confident that victory had achieved all that we had fought for. Then came disillusionment and with it an attitude of cynicism which has become unhappily pervasive in the last decade. Dr. Morrison, the editor of the "Christian

Century," believes that the War destroyed "the moral virginity of our humanity"; that something was taken away from us which experience has not yet replaced.

But the world-wide cataclysm was only the precipitation of accumulating forces, which, like impounded waters, were soon to break their barriers and crash upon us. Our boasted civilization was exposed at the low water mark and "institutions of government and society were shown to be in a state of progressive dissolution". The cry "Back to Normalcy" was as futile as it was infelicitous. Something far deeper than the War as such, lies at the root of our present disturbed age. We have experienced in these latter years what is perhaps the greatest intellectual revolution in the history of our planet. The late President Burton of Chicago University has declared that no generation heretofore has had to readjust its thinking to so many new facts from so many new quarters in so short a space of time as those of recent years who are endeavoring to keep abreast of what mankind is trying to discover. Dr. Charles W. Gilkey, in his book "Jesus and Our Generation" writes:

> "The new knowledge of the universe and of the workings of the human mind, the new physics, the new historical method, the new comparative religion and the new psychology, have swept us into one of the most confused periods of intellectual transition in human experience."

With the widening of man's intellectual horizon, the problems of his social life have become far more intricate and confused than heretofore. The appeal to "authority" in the sense of accepted tradition, has lost a large measure of its potency under the pressure of an insistent "why?" Conventional beliefs and standards have been greatly undermined by the breakdown of authoritarian standards.

Dr. Kilpatrick, of Columbia University, distinguishes the modern world from any preceding it by one factor —"the growth of tested thought". This, he believes, involves a definite shift from the old principle of authority, and is to be observed in all branches of intellectual research. Hence, one hears of disillusionment about old dogmas; old fetishes. Everything is being subjected to a rigid scientific scrutiny and beliefs and institutions are undergoing a merciless scrutiny. Religion, both as a philosophy and in its more formal aspect of organization, the Church, is not being spared.

This shift, the same author reminds us, is most significant in the realm of morals. Parents have taught children "right" and "wrong" by an appeal to authority —the Bible has said so; the Church has so taught; and among the more worldly, it isn't being done! Parents so taught and children so believed. He admits that children did not always *obey* the right and *refuse* the wrong, but they acknowledged, if detected, that they had been "doing wrong". They admitted the standard though they chose to disregard it. He asserts that a great change

has come; that old ideas no longer hold as to certain proprieties; that discussion and deportment follow lines once emphatically rejected. Questions as to the justifying "why" are being asked. And parents thus weighed in the balance are found wanting.

The shift from authority to individual responsibility in the realm of personal conduct has brought for the present at least, moral chaos. We have lengthened the cords, but we have not strengthened the stakes. With our tremendous mechanical development, we have suffered a tragic loss in moral stability, in spiritual perspective. Wickedness in high places calls forth no searing rebuke. The attack on the home is persistent and malign. We are told that things widely tolerated must be tolerable. The slogan of our age is "Everybody's doing it", as though the conduct of the great majority were ever a safe criterion, especially in the field of morals and religion. This is no counsel of despair nor the lament of a pessimist. It is high time for the Church of the Living God to face reality.

There is a growing disenchantment about conventional Christianity which has often been proven irrelevant to the ultimate purposes of life. A few have even questioned whether it is possible to articulate the Christian life in the present world, accepting its methods, participating in its business and enmeshed in its social, economic and political machinery. Others have created for themselves a fictitious world in which they live oblivious of brutal facts that press upon us from every side. Still

others have shown an attitude of panic and have sought solace in a false glorification and idealization of the past. But Dr. H. E. Fosdick tells us of one of the oldest manuscripts of the race—a cuneiform fragment from one of the lowest strata of the ruins of Babylon which begins: "Alas! Alas! Times are not what they were!" It is impossible to restore the mental attitudes and responses of even a few years ago. The vigorous frankness of the present is highly preferable to the inhibitions and repressions even of the recent past. We deplore the waywardness of our present-day youth, for example, when they but imitate their elders. We plead for better young people when our great need is better parents. In the youth of our day lies our hope.

More courageous folk feel that this new attitude constitutes a definite challenge to the Christian Church to interpret the Faith in terms that questing, eager minds can understand and to justify its practicability by a complete acceptance of the principles of Jesus Christ and apply them to the individual and corporate life. Nothing less can cure the national evils of which we have such ample evidence. The number of homicides in America averages over thirty a day. Our murders, in proportion to population, are twenty-seven times those of Scotland, thirty-seven times those of Holland and over fifty times those of Switzerland. New York has six times as many murders as London. Robbery is one hundred times as prevalent in Chicago as in London. In the last fifty years the divorce rate has increased in America

three times as fast as the population. These statistics are quoted from Dr. Sherwood Eddy's "New Challenges to Faith". More and worse could be added. Calvin Coolidge has wisely said, "If we are too weak to take charge of our own morality, we shall not be strong enough to take charge of our own liberty". President Hoover testifies: "Our dangers today are not economic or foreign; they lie in the possible submergence of the moral and spiritual by our great material success."

This picture may be grossly overdrawn. On the positive side one has real ground for hope. Those who can read the signs of the times are conscious of a pervasive spiritual restlessness, quite general and often inarticulate, and a longing for a philosophy of life which will satisfy the inner cravings of the soul. Religion has become a vital, throbbing interest to the rank and file throughout the country. It is front page news in our daily journals; it finds an honored place in our periodicals; it provides the background for many of our modern novels. Books on philosophy and religion are among the "best sellers" at all public news-stands.

No civic or fraternal society seems assured of continued support unless it espouses some humanitarian ideal and is engaged in altruistic service. Preaching is no longer confined to the pulpit. It forms a greater or less portion of almost every public address. Much that is said is commonplace and trivial. But it all witnesses to a sovereign fact. The people of our day are interested to a pathetic degree, in that which concerns the ultimate

problems of life. The great test question offered the Christian Church is this: What have we to offer these questing minds which will integrate their lives and give them a new motivation and a satisfying goal? Or to make it personal, what contribution am *I* making, as a professed follower of Jesus, by the power of personal example to lure a reluctant race into the Kingdom of God? Am I willing "to take Jesus seriously" so that men may see in my life the dynamic which alone can save from sin, selfishness and despair? Am I willing to accept the trusteeship conferred upon me by my dedication to Him and His Kingdom? Do I pray and work for the domination and lordship of Jesus over all the affairs of men—individual and corporate? Or are there certain restricted areas of life which I reserve from His entrance and influence? Have I the spirit of good will which He impressed upon those who would be His followers? Am I willing to suffer, if need be, for the sake of God's righteousness? The answer to these questions will help solve the dilemma of our present age.

The Christian and the Family

Jesus and the Home

THE religion of Jesus Christ centers in the home. His entire theology can best be described as the transfiguration of the family. God is a Father. Man is the child. The fellowship between God and man is the intimacy of a child and his parent. The reproach of sin is homesickness—"I will arise and go to my father". The preaching of John the Baptist was ascetic —the gospel of Jesus, domestic. The whole life of the Master shows the influence of home.

The parables—those exquisite literary and spiritual gems, emanated largely from the home—the woman making bread, sewing patches on the children's worn garments, sweeping the house to find a lost coin, using matted roots and grass for fuel.

There is a poignancy in the eagerness with which "the homeless One" entered into the joys and sorrows of the abodes of both prosperous and lowly. Jesus never depreciated the importance nor the propriety of home life and He found rest during Passion Week with the family at Bethany, whose ever ready welcome cheered His human heart during many trying periods of an

overburdened ministry. When the sands of life were ebbing, with almost His last breath, He made provision for His mother, and St. John "took her unto his own home".

The Designation of God Emanates from the Home

The teaching of Jesus about God, it must be emphasized, revolves about the dominant personality in the home life of His day, the father. But seven times in the Old Testament is God mentioned under the terms of Fatherhood. He is spoken of as the Father of the Jews, five times. But once in the entire range of the Old Testament is there a prayer addressed to God as Father. In the New Testament, because of the central emphasis of Jesus' teaching, God is spoken of under the designation of fatherhood, two hundred and sixty-five times. What a lesson to human fathers! The child's interpretation of the idea of "Fatherhood" must of necessity be drawn from the intimate experience of the home life, where the father most often remains as the dominant personality. Every true and noble parent is a limited representative of God. It is not to be marvelled at that some grow up with so inadequate an understanding of the true nature of God; that to some He seems capricious, indifferent, indulgent, preoccupied. Everyone must recognize the limitations of language; the difficulty of speaking of infinite truth in finite terms.

But one could hardly choose a better designation for the God whom Jesus revealed.

Jesus' Estimate of the Child in the Home

As the family is the type of God's Kingdom, at the center of the home life Jesus places the child. There is a charming wistfulness about the love of the childless Saviour for little children. He found in their unspoiled hearts the perfect expression of discipleship. "Who is the greatest in the kingdom of heaven?" He was asked; He called a little child; set him in the midst and said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven". Weymouth has given a most interesting translation of the verse describing Jesus receiving the little children when the disciples would have kept them from Him—"He took them in His arms and blessed them lovingly one by one". "Thus the teaching of Jesus is essentially domestic", Dr. F. W. Peabody writes; "His theology is parental; His sociology is fraternal. The whole of human experience is, to His mind, covered by the relations of the family. To the disciple of Jesus the world becomes a home, where a Father's love is the assurance of social stability and a child's obedience is the condition of spiritual peace. Here is the foundation of Christian ethics. Whatever larger opportunities and obligations may meet one in larger circles of social life, they are all to be interpreted in terms of the home. The Kingdom

of God for which Christians pray is but the expansion of the family into a world of unconstrained and personal love."

Thus the family life is the most important educative agency to which the child is susceptible. The ultimate socialization of the individual depends most largely on the habits of service and self-sacrifice developed in the home. "Family affection is the indispensable root of social religion as well as of altruism". Professor Cooley reminds us that it is the family which, by its structure and relationships, has furnished the main moral patterns for society at large. The ideal of social unity, he adds, has been the mother of all social ideals; and social unity was first realized in the family. "Religion", Dr. Elwood declares, "has found in it (i.e. the family) the values which it seeks to universalize". It is not too much to say that the family is the most important institution that man knows. It is the training school of character for all its members. Life, in its most impressionable age, is marked by the lasting and decisive influences of the home. Habits and attitudes and ideals of the race are largely determined by the atmosphere and conduct of the home. Next to the relation between God and man, the life of the family is the most sacred. Other institutions of society are at the mercy of the stamp upon character and moral outlook which the home impresses for weal or for woe. The unique contribution of Christianity has been its emphasis upon God's fatherhood and man's brotherhood, with all that these concepts imply. Thus

we can see the utter necessity of keeping the stream of altruism pure at its source. Our busy, hurried, restless, unintegrated age must find secure foundations for the stabilizing of this "primary group".

Importance of the Christian Home

Dr. J. F. McFayden offers this word of caution, "In Christian countries we are tempted to think that the institution of the Christian home is part of the constitution of things; that it has always been, and will always be, and that we need have no fear for it. But the Christian home is a product of Christianity; like every other institution worth having, it has been won, won by age-long experience and struggle; and what has been won can be lost." Alas, it is rapidly being lost under the pressure of modern conditions which the friable faith of so many professing Christians cannot withstand. The danger of extreme socialism with its commitment of the control of children to the State is certainly remote in America. But divorce, childless families, the decadence of the old type of separate home life, the prevalence of irregular unions, every development—legal, medical and social that makes vice safe and easy—changes in the economic and social order and the breakdown of family religion—all these and more imperil the home. Marriage, Jesus held, has a divine origin. It owes no kinship to "evolving conventionality, but is the result of a divine creative act". We have had

far too great an emphasis on the physical side of the union. It is not the most important, nor can it be considered its permanent element. Love, in its noblest aspect, is the union of spirit that permeates all marriage relations. Dr. Shailer Matthews writes:

> "The family is the molecule of moral fellowship. Not highly developed animals, but human personalities form a home."

Safeguard the Permanency of the Christian Home

The testimony of most thoughtful students of society as at present constituted, is clear and unequivocal, and all unite in words of solemn counsel and warning. To quote Dr. Gerald B. Smith: "Homes are wrecked because families refuse to take home living in religious terms, in social terms of sacrifice and service. Religion attaches to the simple, elemental aspects of our human life and the home is the nursery or the grave of the spiritual life. Where family life is happy, the members are admirably prepared to assume wholesome relations with other people. Where the family life is unhappy, the enforced intimacy of the members makes for nervous tension and abnormal social attitudes."

The Educative Value of the Christian Home

Dr. Rufus Jones writes: "One of the first services of the foreign missionary is to help to establish homes

among the people whom he hopes to Christianize. In short, the home is the true unit of society. It determines what the individual shall be; it shapes the social life; it makes the Church possible; it is the basis of the state and the nation. A society of mere individual units is inconceivable. Men and women, each for self, and with no holy center for family life, could never compose either a Church or a State. Christianity has created the home as we know it, and that is its highest service to the world; for the Kingdom of Heaven would be realized if the Christian home were universal. The mother's knee is still the holiest place in the world; and the home life determines more than all influences combined what the destiny of the boy or girl shall be. The formation of disposition and early habits of thought and manner, as well as the fundamental emotions and sentiments, do more to shape and fix the permanent character than do any other forces in the world. . . . The woman who is successful in making a true home, where peace and love dwell, in which the children whom God gives her, feel the sacredness and holy meaning of life, where her husband renews his strength for the struggles and activities of his life, and in which all unite to promote the happiness and highest welfare of each other—that woman has won the best crown there is in this life, and she has served the world in a very high degree. The union of man and woman for the creation of a home breathing an atmosphere of love is Christ's best parable of the highest possible spiritual union where the soul is the

bride and he is the Eternal Bridegroom, and they are one."

Dr. Elwood believes that business and industry—we may add "the pursuit of pleasure"—have become more important in the eyes of many than the family life itself. The Church cannot be indifferent to economic or social conditions which imperil the good birth and proper rearing of children or the cultivation of those virtues which, emanating from the home, bulwark the Republic and help usher in the Kingdom of God. It is in contemplation of this necessarily high ideal of the home that one approaches the question of the sanctity of marriage.

The stage, the modern novel, the moving picture have held high carnival in dealing with marriage from the point of view of the sex life. The prudishness of otherwise estimable folk has left the field open to a distorted and unhealthy realism to which even the most immature minds are susceptible. Love, the glorious designation of the heart of the Eternal Father, in much of our modern literature is tantamount to lust. The frightful prevalence of divorce challenges the interest and effort of all Christian people. It has literally imperiled our civilization. In the face of the loose conceptions of morality in the modern novel and the moving picture and on the modern stage, in spite of pleas of psychologists and sociologists for more and more relaxation from what they esteem the Church's obscurantist attitude, the emphasis of Jesus upon the sanctity of monogamous mar-

riage must continue as the Church's unambiguous commitment. For this standard has made motherhood sacred, children a blessing, and the family life, the earnest of the establishment of the Kingdom of God upon the earth.

Jesus' Teaching About Marriage

Efforts have been made and will continue to be made to emasculate the severity of Jesus' teaching. And the teaching of Jesus does impress us as severe—it can hardly be considered equivocal or doubtful. He lived in a day when divorce was easier to procure than in our own. The Jews observed meticulously the minutiæ of the Levitical ritual, even to the payment of the Temple Tax on the garden herbs, mint and anise and cummin, but they went to the other extreme in their laxity with regard to the law of marriage. Trifling excuses were given then as now for the dissolution of the marriage bond. It has been hinted that the influence of the Romans was making itself felt among the Hebrews. In Sheldon's "History of the Early Church", certain cases in contemporary Roman history are noted: one man divorced his wife because she went unveiled on the street; another because she spoke familiarly to a freedwoman; another because she went to a play without her husband's knowledge. "In fine", writes Professor Sheldon, "it was not altogether hyperbole when Seneca spoke of noble women as reckoning their years by their successive husbands rather than by the Consuls". The

prevalence of divorce in Jesus' day, largely through a loose interpretation of the law by the School of Hillel, may be gathered from the testimony of Edersheim, Vol. II, pages 332 ff. One may well study this testimony who claims that easy divorce tends to purity of life. It is incontestable that the teaching of Jesus has immeasurably bulwarked and undergirded the sanctity and permanence of the marriage relation. It is significant that in His discussion of marriage Jesus departed from His custom of announcing general principles and prescribed specific legislation. To quote Dr. Peabody again: "With a reiteration unparalleled in the case of any other social problem, His doctrine of the family is set forth in all three of the Synoptic Gospels and leaves little doubt concerning His special apprehension and desire. . . . Jesus was not primarily dealing with the wreckage of domestic life and how it can be patched together, as though the first question in contracting marriage should be that of the terms of possible divorce. . . . It was the spiritualizing of the union quite as much as the legalizing that He had in mind. . . . Alienation of affection, He knew, is chiefly promoted by the assurance that it involves no permanent penalty, so that re-marriage becomes easier than restraint. His doctrine of the family, and it is certainly a severe and disciplinary doctrine, is one of permanence."

The True Character of Love

Infatuation is not love. Love is born of unselfishness, of those sacrificial adjustments of personality and the will to co-operate, which alone insure stability and marital peace. The rasp of temper and disposition suggest the cultivation of self-control rather than cowardly retreat. In a sense, we are utterly deficient in a sense of humor here in America. It has remained for us to take seriously a claim to divorce on the basis of incompatibility. What could be more grotesque than to spend one's life with a "compatible" temperament? What we need is the moral compulsion, the *will* to love. To hear some otherwise intelligent people talk, one would imagine that love, that tender, beautiful, glorious adventure, was to be had for the asking, "You have it or you don't have it". We are asked to believe that it comes without search, without effort, without sacrifice, sufficiently cogent and dynamic to resist the pressure of economic, social and moral conditions without precedent in the world's history. "One does not put away his mother and his children because of domestic differences, but even when grave differences of taste and temperament exist, assumes the relationship to be permanent and adjusts himself to it as best he can; and in the vast majority of instances, the necessity for adjustment promotes permanent affection."

One can scarcely build a new loyalty on a past disloyalty. Of course, there are certain tragically extreme,

perhaps impossible cases, but they are not to be pressed against the clear mandate to the overwhelming majority. The greatest thing in marriage is that it lasts so long. That wise and sympathetic physician, Dr. Cabot writes: "The years, like the varying interests of each year, combine to buttress and enrich each other. Out of many shared years—one Life. In a series of temporary relationships, one misses the ripening, gathering, harvesting joys, the deep, hard-won truths of marriage. People may become so sleepily content with their marriage that they cease to care much about anything, even about each other. But there is another security that is not base; I mean the reliance on one's footing that nerves one to a bold leap, the firm foundation which gives time to think and plan, opportunity to serve, to appreciate, to grow." Marriage teaches the art of vicarious living, which is the secret of the life of the Blessed Master.

Divorce and the Child

And the child is the "outward and visible sign of the inward and spiritual union". Here the twain become literally "one flesh". Disillusioned, irritated, outraged parents appeal to the court to dissolve the marriage decree, (which, by the way, is not synonymous with the Christian's vow) but the court cannot dissolve the child. I think it was Dr. Morehouse who suggested that the child, therefore, stands in constant contempt of court! Here is the main outrage of the broken home

—the irreparable damage done the child. "Where will you spend your Christmas vacation this year?" was asked one of the boys by the chaplain of a preparatory school, during my early ministry. "This year I go to father; last year I was with mother". The tragic fatuity of rearing children between two such rival establishments needs no emphasis. We can rejoice that young people have come to demand more of each other than marriage once involved. There is a developing comaraderie in our youth which offers hope for the future.

Training Youth for Parenthood by Example

Our need is better parents, better examples. Dr. Galloway, in his recent book "Parenthood and the Character Training of Children", declares that because of what parents give their children through heredity and because of the social influence which they exert on their nurture, parenthood is the most important of human vocations in the interest of the future of the race. Youth should be trained for this responsibility. "Youth should be fitted for parenthood with at least as much care as we fit young people to be teachers or ministers or social workers. This preparation should not be left to what young people pick up by observing their own or their friends' parents, to chance reading, to hearsay, nor to the mistakes they make with their first children. One reason why parents do not improve faster from generation to generation is this very failure to

pass on their best discoveries to their children by conscientious training. The child's own home should be the best place for him to learn how to be a good parent." We need, therefore, to interpret all the facts of family life in such ways as will inspire the boy or girl unconsciously to make this kind of marriage and parenthood the very most sacred goal of their lives. They should be made to feel that no success in learning, in wealth, in advancement of any kind, can bring full happiness without this, or any happiness comparable to it. To enable their children to realize these ideals the parents must step by step, at appropriate times and in tactful ways, give them all the knowledge of sex and reproduction which will aid them to guide their own personal conduct and to make wholesome adjustments to the other sex. This includes the facts of their own sex development as they pass from childhood to maturity; the physical and mental differences between the sexes and the nature of the attractions between them; the sex habits and ideals that fit one to be an effective husband and wife; the common fallacies which tend to unfit one for the happiest marriage and parenthood; the qualities which one should consider in selecting a mate; some of the ways in which young people can plan to realize the greatest happiness from their marriage; the bearing of all this on successful parenthood; and at least a beginning, even before marriage, of the knowledge how children develop, grow, learn, form habits and character.

Cultivating the Unbreakable Home

The pathos of family life lies largely in that fact that members fail to realize their kinship and neglect the opportunities for the cultivation of love and mutual understanding which are theirs for the asking. Fathers and mothers will give their children *things* in abundance, but withhold giving *themselves* at their best. Children starved for sympathy and love choose their confidantes from without the home. Apartment and boarding house life tend to make home a "sleeping place" and the division of labor which has called young women and older into the busy marts of trade and commerce give to the separate members of the household a dangerous independence. Too often we reserve for comparative strangers our best manners and visit on the home our impatience and uncontrolled tempers.

We need to cultivate the habit of forbearance. The restricted quarters of our modern domiciles and restricted incomes necessitate a partnership in which magnanimity alone can steer the course of the corporate life through the shoals of irascibility and over the flats of despair. Why save our grouches for home consumption? It is a cowardly business. The office, the club, the shop will not tolerate what the family often has to endure. The French have translated, perhaps more accurately than the English, the Beatitude of Jesus, "Blessed are the well-mannered" (not the "meek") and there is good reason to believe that instinctive good manners are the

"outward and visible sign of an inward and spiritual grace". The members of the family group need to avoid the habit of hasty judgment. We ought to be assured of a square deal from those we love and those who have every reason to love us. This is no counsel to a my-child-right-or-wrong attitude, which most often does more harm than good. Most of all we need unselfishness in the home. We have lost very largely the "chores" in which each personality made his separate contribution to the family welfare. We must find some social equivalent for them. We cannot afford to let familiarity destroy courtesy, nor divisive interests and responsibilities undermine unselfishness. Burdens are lighter when mutually borne. Frankness and fairness will win over sulkiness and injustice every time. It is difficult to be a Christian in the home as one is without the pressure of social restraints, but life will be more tolerable and thoroughly worthwhile if we can be our best or near best selves in this primary group. Love and generosity and forbearance and magnanimity move out in expanding circles. The impulse must come from the home.

The widening gap between old and young, or older and younger, must first be bridged in the family. It is often too late when each member is a wage earner or claims the independence and "freedom" of the modern adolescent. Comradeship between parent and child holds the maximum in dividends. The pressure of business or the insistence of the social life must not deprive children of association and intimate friendship with their parents,

if the latter wish to retain their respect and affection and fulfill the obligations of true parenthood. It should give a father or mother pause to realize that the child gets not only his judgments of life's true values from their unconscious acts, words and attitudes, but his notion of God Himself and His fatherhood from what he sees and hears in the home. In our bustling, over-scheduled, hurried age we must find some way to re-establish the Family Altar. Nothing short of a vivid faith in a Heavenly Father, an unswerving loyalty to a Divine Master, a persistent urge to follow Him toward the abundant life can stabilize the home rocking under the pressure of modern attitudes and activities which are centrifugal of family unity.

> O God, who hast bidden us honor our parents, and who, by thy Son our Saviour, hast sanctified the life of home, bless, we beseech thee, with thy gracious protection, all those who are related to us; keep them in health and safety and help us lovingly to fulfill our duty to them, and knit us closely together in love and worship of thee; for the sake of Jesus Christ our Lord.
>
> —Source not known.

The Christian and His Life Work

THERE is a curious fallacy in certain conventional phrases whereby some describe a religious experience as "finding God" or "getting religion"; as though the Eternal Father were hiding Himself behind a bank of metaphysical clouds or that the initial spiritual impulse were from man Godward. "We love Him because He first loved us", is the Apostle's testimony. The Bible pictures God as seeking, pursuing, pleading with His children for a commitment of their lives to the higher idealism, which is but the expression of His nature and His love. Hence, the biographies in both the Old and New Testaments furnish us with the record of a succession of "calls"—Abraham and Elijah; Amos, Isaiah and Jeremiah; Matthew; the Sons of Zebedee, Saul of Tarsus, the great apostle to the Gentiles; these are but a few of a long list of men who felt an impressment into service for God, a sense of vocation.

The Call of Jesus

The first recorded words of Jesus have to do with His consciousness of a divine mission and are the spontaneous outburst of His glowing youthful heart; "Wist

ye not that I must be about my Father's business"? The Greek will certainly bear the rendering "in the things of my Father", although the modern versions translate, "in my Father's house". One need not press the words unduly to feel the sense of inner compulsion which they convey, combined with the unspeakable joy of a willing surrender. "The child is father of the man". So the life and message of Jesus, the man, reinforces the intuition of the adolescent boy. "Ye have not chosen me, but I have chosen you", the Master reminds His Apostles. And His parables too emphasize this idea of "mission". Men are entrusted with talents to invest. They are sent to work in the Master's vineyard. They are given administrative responsibilities in the care of their Lord's properties and their stewardship is carefully evaluated. The busy life of trade and commerce supplies vivid mental pictures to emphasize the complementary notes of responsibility and service, of vocation and the work which alone can fulfill it.

The Gospel of Work

All through Jesus' ministry, the thought of duty, of obligation to an appointed task, is paramount. The scene in the Temple is followed by eighteen unrecorded and apparently uneventful years. The silence of the canonical gospels is luminous. Back to Nazareth He goes, subject to His parents, busy with His commonplace tasks. No one seemed to suspect what the future had in store

for Him. As a humble artisan, He must have learned the dignity of labor. "The best preparation for the highest service in the world", it has been wisely said, "is the faithful and efficient discharge of the humblest necessary duties of life". And the witness of lesser lives that have achieved heroic mould is confirmatory.

Following the example of its divine Master, Christianity began as a religion of working people. Jesus was a worker, earning His living at a carpenter's bench. Though He is best known as a teacher, the habit of honest toil is illustrated in His unflagging devotion to the rigid demands of an overburdened ministry. "My Father worketh even until now, and I work" (John v: 17), he exclaimed. "I must do the works of him that sent me while it is day: for the night cometh, when no man can work". (John ix: 4.) "My meat is to do the will of him that sent me, and to accomplish his work". (John iv: 34.) In the moment of apparent failure He utters an amazing cry of achievement—"I have accomplished the work thou hast given me to do". (John xvii: 4.) There have been times in the world's history when a stigma has been placed upon honest labor, but the ethics of Jesus insist that every individual must find some useful occupation and that a dignity rests upon any honest work, however humble, which is done faithfully and well.

Finding One's Work Is Finding One's Place

"To find one's work is to find one's place in the world". A valid distinction has been noted between "hunting a job" and "finding a vocation". Robert Louis Stevenson wrote—"No man can truly say that he has made a success of life unless he has written at the top of his life journal 'Enter God'." Henry Drummond too emphasizes the idea of vocation—"God has a life plan for every human life in the eternal counsels of His Will. When He arranged the destiny of every star and every sand grain and every grass blade and each of those tiny insects which live but for an hour, the Creator had a thought for you and me. Our life was to be the slow unfolding of this thought, as the cornstalk from the corn or the flower from the gradually opening bud. It was a thought of what we were to be, of what we might become, of what he would have us to do with our days and years of influence with our lives." Hitherto we have limited the notion of life enlistment in God's service to the ministry, the medical missionaries, the deacons and deaconesses, the professed Orders and certain other engagements in purely altruistic service. But there is a priesthood of the laity. There are spheres of activity in which lay-people can render a more effective service than those specially set apart.

"The resolute grappling of a man with his own life", Dr. Fosdick assures us, "is one of the most searching tests of character, for most people are willing to grapple

with anything else under heaven, from international problems to spiritualism, rather than to face squarely their individual responsibility for their own lives". It is here that the appeal of Jesus strikes home with telling force; "I came that they might have life and that they might have it more abundantly". The abundant life is reached after a successful search for life's spiritual meaning and purpose.

One of life's greatest perils is the temptation to drift. It is easy to be oppressed with a sense of mediocrity. It is natural to feel that one must possess special gifts of a unique kind to be successful in labor for Christ. Not only Jesus' choice of disciples, but the history of those who have achieved spiritual revolutions in the world, teach us that the ordinary man or woman who is ready to make the great adventure and to live the surrendered life has been chosen for the greatest destiny.

Content to Live in the Shallows

The history of the Christian Church is a persistent exaltation of the commonplace. What our age needs is the spiritualizing of life and a recognition that idleness is corrosive, and that we are like the stream, purified only by motion. Too often we are content to stagnate in the shallows, to wrap our talents in a napkin with the fatuous hope that when the time of reckoning comes we can hand them back to the Lord of Life with the specious cry, "Lo, here thou hast what is thine".

Brother Lawrence, the monastery cook, learned to practice the presence of God at his humble tasks in the monastery kitchen. "Self disparagement is a form of moral cowardice". The Church needs the devotion and the consecration of talents from all of Her children. Some are called into the ministry. They feel the divine urge to self-forgetful service. They recognize that God must mediate Himself through human personalities. They feel the helplessness of God without our co-operation and loyalty. "Whom shall I send and who will go for us", was the cry that echoed in the heart of Isaiah. We dream our dreams and see our visions often in the silent watches of the night and when the morning comes, with its ceaseless round of activities, with its insistence upon interests that concern things that are material, the vision fades, sometimes never to return.

Triumph Through Failure

Often one learns through the negative leading of God's providence. Phillips Brooks was a tragic failure as a teacher of boys, but God touched his tongue with a coal of fire and he became a mighty prophet of the Most High. Sometimes we acquiesce in the age drift, too timid to set ourselves resolutely against its compelling tides, knowing, in the inner chambers of our heart, that its tumultuous force may press us back until it impales us upon a cross, as it did the Beloved Master. If one brings an attitude of joy to the fulfillment of his labor;

if one recognizes the potent power of example; if one endeavors to fulfill the primary obligations of his Christian profession, life becomes a vocation, a stewardship. There are a multitude of opportunities for service to God and the upbuilding of the Master's Kingdom which belong to no speciality. Too often those best qualified feel no thrill in the humdrum activities of a modern parochial life. Teaching in the Church School means but a further restriction upon the relaxation of Sunday, a weekly battle with a group of squirming boys or tittering girls. It can mean an investment in personality with the largest dividends and the most worth-while of which one can well conceive. The dignity of any labor will be maintained only if the worker can experience the inherent value of his labor.

Overcoming the Age Spirit

The tragedy of modern life is that we are not attuned to the Voice of God. In our over-standardized, over-mechanized, over-scheduled, over-hurried modern activity, with its jangling sounds and its clashing interests, we find no time for introspection, for self evaluation; no ear for the still small Voice of God calling us to altruistic service. Men need a vision. Men need a program. Dr. Drury has forcefully observed that "with only a vision one is apt to become a visionary; with only a program one is apt to become a drudge", but with a vision of the risen and ascended Christ and with a com-

mitment to His program, which is nothing less than the Kingdom of God, one becomes a fellow-worker, a builder of a spiritual fabric which shall make the world a little sweeter and a little better for our having lived in it.

At no point did Jesus suggest that the Christian life is an easy thing. Even though He exalted the dignity of the individual; even though He had a passion for personality, He recognized the serious implications of life. One must hunger and thirst after the righteousness of God. These are primary urges, cumulative and insistent. The markings of time have their spiritual significance. The clock ticks show that life is not a grand gamble, but a step by step process. Each milestone reminds us that the days are slipping by and our opportunities for service to God and our fellowmen are correspondingly diminished. Life is no gay and lissome dream, nor is it a tale told by an idiot signifying nothing. Life is a trust, a stewardship, a commitment to holiness, a social responsibility.

Carpe Diem

Every day is a new life. Every evening is a day of judgment. Every morning is a resurrection. The past is God's; the future is ours. Opportunity is here and not out yonder. It is futile to postpone to a more available time in the future, the fulfillment of one's dreams for service. In a real sense, tomorrow never comes.

"If I had the time to find a place
And sit me down full face to face
With my better self, that cannot show
In my daily life that rushes so:
It might be then I would see my soul
Was stumbling still toward the shining goal;
I might be nerved by the thought sublime—
If I had the time."

—Richard Burton

"Called to be saints", summoned for a high and holy endeavor, we are challenged to present time and talents and personality and possessions and work into the hands of the Master, where, infiltrated by His Spirit, we can achieve something definite for the strengthening of the Master's Kingdom. The cultivation of the prayer life makes men susceptible to God's inner call.

The Conquest of Circumstance

The fulfillment of duty, physical or other disability, may wall one in with their somber restrictions, but one who rests upon the eternal purposes of God will find the doors of service are open to him though hitherto unperceived. Louis Pasteur made his most thrilling scientific discovery despite a paralytic stroke at the age of forty-six. George Matheson, stricken with blindness at the threshold of his ministry, became a supreme prophet of righteousness. Robert Louis Stevenson, fighting tuberculosis, lay on his couch and wrote a book which thrills the youth of successive generations. The atmosphere of

invalidism could not depress his sense of glorious adventure or rob him of the recollection of the tang of the salt seas. Kernahan, born without arms and legs, wins a place at last in the British Parliament. Beethoven, utterly deaf, continues to compose his sonatas. Henry Stanley, born in an alms house, finds the Lord Christ incarnate in the life of a missionary lost in the wilds of Africa and for his successful search, wins a last resting place in Westminster Abbey. Ole Bull, in a Munich Concert, snaps the "A" string of his violin and finishes the concerto on the three strings left. This is courage—"getting music out of life's remainders after the break has come"—as Dr. Fosdick expresses it.

The Challenge of Commonplace Lives

Men who excel in all branches of activity seem, at the start, ordinary folk like ourselves. It was an inconspicuous Augustinian monk whose courage achieved the Great Reformation. Native ability is only an incident to final achievement. The pathos of the life of the modern Church rests utterly with the superficiality of lives that might otherwise win men to the love and service of the Lord Christ. Emerson said, "If you hold a straw parallel to the Gulf Stream, the Gulf Stream will flow through it". If one opens the windows of his soul, the breath of God's Spirit will possess him. God is calling to youth, unstained by passion and unchilled by cynicism, to offer itself in surrender to the challenge of His divine Son. Vocation is not limited to

a few chosen professions; it is a persistent effort to find out the Will of God for the individual life and to pursue the indicated course of action faithfully, unhesitatingly, unswervingly. It is the considered courageous response of each individual according to his abilities and his opportunities: "Here am I, Lord, send me".

O God, our Father, as we come to thee at the beginning of the new day, may our hearts be open to receive the gift of thy Spirit for which we pray. Grant that we may not be unresponsive to the promptings of thy Spirit, but that we may go through all the manifold duties and tasks of this day with a real consciousness of nearness to thee, and of dependence upon thee.

Give us wisdom in the performance of our daily work in the use of our time and opportunities, so that we may not be restricted in our vision to the immediate interests of the present, but that we may look forward to a time when we may be called upon to use our talents in some service in which our real value to thee, as fellow-workers, will depend upon the thoroughness with which we have trained ourselves for efficient service. May we strive to grow in spiritual strength, as well as in mental and physical powers.

Grant that our many experiences of thy love, the realization of the blessings of the past, may give us ever increasing faith. Give us strength of will and clearness of conscience to follow more steadfastly that which we

know is right. Forgive, we beseech thee, the many things which we do contrary to thy laws, and the many things which we fail to do because of negligence and indifference.

May all our thoughts, words, and acts, throughout this day be prompted by right motives, and by worthy ideals; may we live with the constant desire to make our lives acceptable to thee. Amen.

—C. H. Breed.

The Christian and His Possessions

THE acknowledgment of one's stewardship in matters that are intangible—the use of time, talents, personality—is cordially admitted as a working theory of life, by many who feel no great sense of reproach in their personal lives if they can measure up to the character achievement of conventional Christians. Often they claim as spiritual inabilities what are nothing more nor less than spiritual perversities. Even the worldly assume a magnanimous attitude in the hope that others will be tolerant in exercising judgment upon them. Most of us have, at one time or another, a secret and comforting feeling that the ethics of the Sermon on the Mount are too other-worldly for the conditions of modern life. We recognize the beauty and purity of Jesus' standards of character and see the value of hitching one's chariot to a star. But all the while we are quite content to assume as a profession, that which we make no earnest effort to follow, and acquiesce in the law of the average, which, of necessity, is far below the standard of Jesus.

But when one considers that which is tangible—the accumulation of wealth and the use of one's possessions —then indeed, the law of Christ cuts deeply into one's

sensitiveness. When you touch a man's pocketbook you get an immediate and revealing reaction. Certainly the crux of most of our modern problems is found in one's attitude toward his possessions. Hence, there has grown up in recent years a clear and unequivocal emphasis upon the stewardship concept; upon the acknowledgment that trusteeship of money, property and business, is the foundation principle upon which the stewardship of spiritual resources is to be built.

A Stewardship Creed

A creed sternly enforced by Biblical precept has been enunciated by several of the Christian communions in such terms as these:

1. God is the sovereign owner of all things.
2. Man is a steward and must give an account for all that is entrusted to him.
3. God's sovereign ownership and man's stewardship must be acknowledged.
4. This acknowledgment requires, as its material expression, the setting apart, as an act of worship, of a separate portion of income.
5. Biblical history records the setting apart of the tenth of income as that acknowledgment.
6. This separate portion ought to be systematically administered for the Kingdom of God and the balance treated as no less a trust.

The major principle of God's sovereignty ought certainly to be admitted by those who repeat as a solemn act of worship, with persistent regularity, "All things come of Thee, O Lord, and of Thine own have we given Thee". It must be frankly conceded that the practical difficulty of acceptance of this creed lies in an inadequate apprehension of the character and personality of God, the Father. Two other factors add to the problem: first, it cannot be definitely asserted that Jesus enunciated the Law of the Tithe; and secondly, most men are conscious that other elements than divine favor have entered into the accumulation of their possessions.

The Tithe and the Standard of Jesus

Certainly the Christian gospel is no Talmudic system of minute rules relating to each detail of human conduct. Jesus' emphasis was rather upon general principles sufficiently elastic to meet persistent change and sufficiently dynamic to achieve vital operation. But this affords no comfort to those to whom the argument of God's sovereignty seems illusory. It has been wisely said that Jesus never revised the Old Law *downward*. He emphasized the habit of liberality and illustrated from cases in point that are startling, to say the least. The Widow's two mites were *all that she had*. The demand made of the Rich Young Ruler was that he sell *all that he had*. Although these may have been extreme cases, they show that the Master did not adhere to any rigid *maximum*

standard of distribution, as for example, the tithe. The Christian test of liberality is not *what one gives*, but *what one has left*. The communistic effort of the early Church, though a failure, shows how eagerly the followers of Jesus sought to relate their material possessions to the service of God and their fellow-men.

"Is Wealth Incompatible With the Spirit of Jesus?"

For some time in the Church, those who studied the teaching of Jesus on the subject of wealth felt that in the mind of the Saviour, mere possession militates against thorough-going spirituality. Is not the Master making but an observation—perhaps a sympathetic observation—of those who are the possessors of fairly large means and giving them and those who envy them a needed warning? Is poverty any assurance of spirituality? Is humility utterly incompatible with the possession of wealth? Is not the envy of the poor almost as unlovely as the arrogance of the rich? Has not one set his heart upon wealth as much as the other? Wealth is power and power is a two-edged sword. Character is made more frequently in adversity than in prosperity.

"The Deceitfulness of Riches"

It is easy for one who has experienced the purchasing power of money to find his life's satisfactions in material things, the end of which is apt to be a type of selfishness that destroys susceptibility to the appeals of the higher

life. In America, since the War, especially, we have seen enough of vulgar ostentation to be conscious of the moral danger of great riches. Nor need one stress the "cares of this world" and the dangers and temptations to which the children of the wealthy are particularly subjected. The question is not whether one possesses wealth, but rather, whether one is possessed by his wealth. The Rich Fool cannot escape the personal pronoun, "I", "my", "mine". We have seen vivid demonstrations of the stewardship of wealth in these latter days when large fortunes are esteemed to be a trust, and are dedicated to the good of one's fellow-men.

Value and Limitations of Private Ownership

There are real values in the institution of "private ownership" and fortunately the great majority of our people have accumulated what they possess by their own ingenuity and by their own labor. "Thrift is the highway to moral education". Private ownership is always conditioned upon the general welfare. The state not only imposes taxes, but enforces rights of "eminent domain", both of which impinge upon the sovereignty of private ownership. One feature of possession which needs special consideration is that of inherited wealth. The obligations of liberality, must of necessity, be greater where one has not by his personal effort, achieved what he assumed to be *his* possessions.

Honorable Accumulation and Expenditure

Even those who are but remotely attached to Jesus Christ will admit that wealth should not be accumulated unfairly or dishonestly. The Christian standard is far higher than modern business practice would justify. "Within the law" frequently involves methods unworthy and dishonest. It is in the disposition of wealth that moral character and a commitment to the standards of Jesus, is most clearly discerned. Dr. Peabody writes:

> "Many a man who closely scrutinizes his money making feels no obligation to scrutinize his spending. . . . The emancipation of the will from slavery to riches and its dedication to treasures which money cannot buy, is therefore the first condition of spiritual security."

Perhaps the key to the whole question is in the word of Jesus which declares, "Where your treasure is, there will your heart be also." The measure of a man's interest is almost invariably gauged by the amount of his investment. The test of personal expenditure is the test of service. Responsibility is proportionate only to capacity. "Unto whomsoever much is given, of him shall much be required, and to whomsoever men have committed much, of him they will ask the more". To quote Dr. Peabody again:

> "If wealth means vulgar ostentation and demoralizing expenditure, if luxury is license

and money a menace, then a social structure which has become so top-heavy may, without much harm to the future of the race, topple into ruins. If, on the other hand, ownership is stewardship and spending is serving and luxury is sharing, then social revolution may be supplanted by the evolution of a stable society. Either self-justification through service, or defeat and surrender are the alternatives offered to the spenders of money. The Christian life, in a word, holds in its hand the destinies of the economic world."

Wealth and the Church

The concept of wealth is entirely relative. It concerns the small wage earner as well as the prosperous man of affairs. The main object of the Christian, outside of the cultivation of the type of life that Jesus might approve, involves an interest in and a support of all of those agencies which seek the amelioration of conditions which militate against the establishment of the Kingdom of God here upon the earth. Chiefest among these is the Church, for the Church with all her faults, is the dynamo of the spiritual life. The great charitable and altruistic efforts are largely maintained by those who refresh themselves at her altars and who are conscious of a sense of stewardship for what they possess. The creation of a new world order, the achievement of world peace, the realization of Christian unity, demand a large investment from those who feel not only the responsi-

bility, but also the privilege of their Christian commitment.

Proportionate Giving

Proportionate giving is the only sound basis of distribution, but it is too often interpreted in terms of an irreducible minimum. For such the Law of the Tithe will have an eternal significance; one-tenth is the minimum obligation. The whole problem is one of "conversion"—an acceptance of the lordship of Jesus, an acknowledgment of the sovereignty of God. "It is more blessed to give than to receive", and those who have cultivated the art of giving have learned that truth beyond a peradventure.

The New Testament Witness

The New Testament is filled with compelling mandates, the cogency of which only the worst type of rationalization can escape.

> "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal." (St. Matt. VI: 19-20.)

> "All that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need." (Acts II: 44-45.)

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John III: 17.)

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (I Timothy VI: 17-19.)

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Cor. XVI: 2.)

It has been noted in this last quotation that the art of Christian giving is here suggested in alliterative fashion. It must be

1. *Periodic.* "On the first day of the week".
2. *Personal.* "Every one".
3. *Provident.* "Lay by him in store".
4. *Proportionate.* "As God hath prospered him".
5. *Preventive.* "That there be no gatherings when I come".

Mark this: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he pur-

poseth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver". (II Cor. IX: 6-7.)

"Covetousness"

The Christian Church should read carefully the New Testament attitude toward covetousness. Obviously, we begin with the teaching of the Master:

> "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Add to this the story of the Rich Young Ruler in the tenth chapter of St. Mark's Gospel, and that of Ananias and Sapphira in the fifth chapter of the Book of the Acts. Then turn to the teaching of St. Paul, and if a characteristic is known by the company it keeps, let each form his own conclusion from the following:

> "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God." (Eph. v: 5.)

So also in Colossians III: 5, and in Romans I: 29. In regard to this sin, man is ever a victim of self-deception. Francis Xavier bears this testimony:

> "I have had many people resort to me for confession. The confession of every sin that I have known or read of and of sins so foul that I never dreamed of them, has been poured into my ear. But no person has ever confessed to me the sin of covetousness."

Covetousness, literally, "the desire of having more", has a wider meaning in the writings of St. Paul. It seems to designate the "sinful desire which goes out after things of time and sense of every form and kind". Hence, it is defined in Colossians III: 5 as "idolatry", the worship of another object than God. Dr. Lightfoot says: "Impurity and covetousness may be said to divide between them the whole domain of selfishness and vice". Whether or not the text bears this fearsome interpretation, we know that selfish greed is the most inhospitable soil for the germination of the seed of the word of God and the spirit of avarice is the most persistent and devastating of all the passions. Dr. Boyd Carpenter, in his vivid character sketch of St. Matthew writes:

> "There is no passion so tenacious as covetousness. The passions of young life are bound up with our physical nature, and with changed physical conditions may be undermined. . . . Covetousness is the vice of age and it knows no decay. . . . The power of pleasure dies, the value of fame is found to be unsubstantial, but wealth is hard, solid, lasting—more real than the vain things which charmed our younger years. So wealth is loved, and covet-

ousness grows, and becomes a tyrant vice with increasing years. It was a true instinct which led Dante to picture avarice as an invincible foe. In his pilgrimage he passed safely by the leopard of pleasure; he feared, yet was not vanquished by the lion of ambition; but the lean wolf of avarice drove him step by step back to the darkness. Such is the power of covetousness. It is a vice which renews its strength and is tenacious and remorseless."

The Spirit of True Liberality

True liberality is born in the heart, so that giving from an unworthy motive could never be construed as liberality. Generosity can never be born in the regions of calculation and expediency, but in that "deep, vibratory region, the abode of the sympathetic chords of the life." All men are equipped with the fundamental, resonant chords of humanity and it is only when these are struck and give out a vibratory response, that we obtain the conditions of Christian beneficence. But the spirit of liberality needs to be kept informed. It cannot work in a vacuum. Many who today are spiritual parasites in the Church would feel an obligation of stewardship if those charged with the responsibility should avail themselves of the legitimate means of propaganda—the spoken word; printer's ink; services with special intention—to convict the indifferent and the penurious. "What I give is a matter between me and God," is the specious plea

of the niggardly. It surely is; a most serious matter in most cases, as it brands their "loyalty" with the mark of insincerity.

The Raising of the Budget

It was said of William Ewart Gladstone that he could discuss the Budget in the House of Commons like the tenth muse. We are frank to admit that such a gift is most unusual, even when the investment means the enlistment of personality in the grandest enterprise ever offered the sons of men—the establishment of the Kingdom of God upon earth. Perhaps we have met our people on one of the lower planes of challenge. We have asked for and been content with small favors. We have blundered and rocked along financially, conscious that "the noble women of the parish" can engage in some small merchandizing—a bazaar or a rummage sale—and the discarded garments and the "white elephants" in our homes will save us from financial panic until the next Fall spasm. We have tragically belittled the whole enterprise of the Church. Each unit has been parochial, selfish as regards the rights of the others. Men of large affairs have found an outlet for the pent up urge to share in the humanitarian appeals in which staggering sums are asked for, with few or no questions asked. They can and should be made to see the value of keeping the Church at its highest point of spiritual vitality. It is the insularity of the leaders which most greatly imperils the future advance of the Church. "Pay-as-You-Go" is the modern

shibboleth of efficiency. In what home or what business do we find growth under this system? Is it ever reasonable to assume that one can forecast the needs which unusual opportunity may offer under the motivation of the Spirit of God throughout the world?

Other things being equal, the measure of one's loyalty to Christ and His Church, is the percentage of his investment. Unless a man is wholly converted—and that includes his pocketbook—he has lost a very large part, if not the center of the Christian religion. The purpose of the Incarnation was to afford men a picture, a demonstration of the Invisible God. That God Jesus reveals as a God of Love, for love is giving, love is self-sacrifice or it is unworthy of the name. It argues a starved religion for one to build defense mechanisms against the Church's financial appeal, that are disparaging to the cause and unworthy of the individual. No one wishes to put his religion in the name of another, and self-respect at least, suggests that each one who values the Church and Her mission to the world should respond as God has prospered him. The test of one's loyalty can be pretty accurately gauged by the proportion of his investment. It is not a question of amount, but of proportion. No one has a right to expect any adequate ethical satisfactions from his faith, who after spending rather lavishly on self, establishes an irreducible minimum as the basis of his giving. Money is power in merchantable form. Many cannot offer themselves for service in distant fields, but one can release others in His Name for the Master's ser-

vice. It is whimsical indeed to hear a cry of impatience from a group outraged because of persistent pleas for money, as though it were something essentially debased and incongruous with the worship of the Church. What is this thing which we esteem so unspiritual on Sunday and pursue breathlessly the rest of the ensuing week? The pathos is that we have espoused a very mild form of Christianity and one that is hardly worthy of the name if the negligible sum which we give to its promulgation is the evidence of the sincerity and depth of our faith.

Excuses

Most of the excuses offered to explain one's failure to contribute to the work of the Church and the spread of the Kingdom, need only to be mentioned, for one to see their shallowness. We Americans, especially we Churchmen, buy pretty much what we greatly desire; what we can afford is relative only to the measure of our sacrifice. The amount we spend on luxuries estops us from claims of interest and devotion, followed by no carefully considered investment. If we should budget our gifts and compare them with our incomes, the figures, with most of us, will be pathetically illuminating. And when we give, too frequently the radius of our giving is far too restricted. We think in terms of "pet" charities, or the local church—all utterly parochial. The local parish relies largely for its inspiration to missionary giving on the information, encouragement and education in method, provided by the National Church. Or it seeks

from the Diocese, the corporate impact and dynamic which it esteems necessary to raise local, as well as missionary budgets. But when distribution is to be made, too often the work that is far away, the demands for whose support are not so insistent, is excluded from the preferred list.

The Challenge of the Larger Fields

No adequate effort has been made to convert the curious type "that does not believe in foreign missions," as though one could be a real "follower" of Jesus and yet refuse to follow not only His clear command, but the heart impulses and prayers of His whole life. "In Jerusalem, in Judæa, in Samaria and unto the uttermost parts of the earth"—these are the Church's marching orders. One cannot separate his citizenship into that of town, state and nation. It does not exist in water-tight compartments. Citizenship in the first involves the same obligation in the other two. World evangelism on the simple basis of justice is the discharge of a debt: "M. Berthoud chose a field in Africa for his missionary labors, because of the sense of obligation resting upon Christians to atone in Africa for the wrongs done her. The worst of these was slavery, a barbarous cruelty practiced, for a time, under the benediction of the Church." Dr. Schweitzer thus records his conviction:

> "If a record could be compiled of all that has happened between the white and the colored

> races, it would make a book containing a number of pages, referring to recent as well as early times, which the reader would have to turn over unread, because their contents would be too horrible. Anything we give Africa is not benevolence but atonement; and with all that we do, we can never atone for the thousandth part of our guilt."

One does not have to go to Africa or China for stories of exploitation. Our treatment of the American Indian, frequently the American Negro and oftentimes, the "strangers within our gates," the foreign-born and their children, lays upon us a blood debt which we cannot adequately discharge. The Lord Jesus is calling for those who will support His work, not with the gesture of prayer; not with pious phrases and professions of loyalty, but with the coin of the realm which looms so large in our cosmos, for "where your treasure is, there will your heart be also."

> O, Eternal God, who hast committed unto us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving thee is always present; Grant that we may give ourselves with a ready will to make thy way known upon earth, thy saving health among all nations. Teach us, our Father, by thine infinite love for us and for all men to love those whom we have not seen, but with whom we may share the good things thou hast entrusted

to us. Help us to pray instantly, to give liberally, and to work diligently, that the coming of thy Kingdom may be hastened, and that the sorrow of the world may be relieved, through Jesus Christ our Lord. Amen.

The Christian and His Recreation

IN his First Principles, Herbert Spencer tells us that although motion seems to be continuous and steady, it is in fact pulsating, rhythmic. There is action and pause and this constitutes the rhythm of motion. The same law obtains in the conduct of human life. Work unrelieved by play is little less than drudgery. Play unrelieved by work is hopeless boredom. Jesus recognized only too well the necessity of the release of tension in His over-busy ministry. While people still pressed about Him for physical and mental relief, He was wont to say to His disciples, "Come ye yourselves apart and rest awhile." Then He would retire into some secluded nook on the mountain-side to refresh His soul in communion with the Heavenly Father.

Modern Life Demands Relaxation

Modern life, with its mania for speed, with its multiplicity of exciting interests, with its fearful economic pressure. makes it imperative that there shall be adequate opportunity for relaxation and refreshment, for "the inflowing of the tides of the spirit" upon the arid wastes of an over-scheduled, over-burdened existence. Unhappily, our search for relaxation and refreshment often is conducted along lines that miss the very goal

sought. In the past, when men felt the pressure of material interests, they sought the life of the cloister and developed an ascetic ideal which reached the point of morbidity. The repression of natural and healthy instincts unsettled the essential balance of life and a profound reaction occurred. Today the pendulum has reached the other extreme. We immerse ourselves in a world of pleasure, to escape the world of business, or the equivalent duties of life, that grow irksome to us. Yet despite the excesses with which we as a nation are chargeable, the law of the rhythm of life is sound. A definite proportion of our time must be allotted to play.

The Play Instinct and the Ancient World

The play instinct is as essentially a part of man's nature as the sex instinct. It cannot be suppressed and efforts to do so have had and will have tragic consequences. It is noteworthy that we are still under the lure of the play activities of the ancient world. The great Olympiads, in which representatives from the various states of Greece struggled for the withering garlands of Isthmian pine and laurel, have left us the noblest legacies of a wonderful civilization. They awoke the flame of genius in Pindar. It was from the Greek theatre that we inherited the plays of Sophocles, Euripides and Æschylus. Dr. Robert F. Horton writes:

> "It was from the games of the palæstra that Greek sculpture attained its unsurpassed per-

> fection. Religion and the games made Phidias and Praxiteles and Myron. The theatre grew out of the worship of Dionysius. His theatre on the slope and the Parthenon, the Erectheum and the Propylæa on the summit of the Acropolis, remain even in their ruins as the monument of these two strands of the life of man, his religion and his recreation. They find their harmony in art. Does the religion consecrate the amusement? Does the amusement desecrate the religion?"

The two questions are central to any discussion of Christianity and the play life. We still build our stadia upon the ancient models. We still run our "Marathons." We still hurl the discus and throw the javelin, although they are obsolete in our civilization. The Isthmian games have provided Christian teachers and apologists with a vivid and telling imagery. Following the example of St. Paul and the writer to the Hebrews, wrestling, boxing and racing have been used to envisage the struggle of the Christian life. Yet it is easy to understand why, with the background of their Jewish training and the cruelty and corruption of the Roman games at the dawn of Christian history, the Church must have recoiled from any sanction of them. It is significant that when the drama was finally reëstablished, it came in the form of Mystery and Morality plays. Since that time the periodic corruption of the stage has found the Church uttering her protest to secure decent and wholesome recreation or maintaining an attitude of tacit acquiescence, indiffer-

ence or helplessness. With the growth of modern society, the problem has become vastly expanded, and the stage, as such, is only a small aspect of a tremendous area of life largely unaffected by our primary religious commitments.

A Sound Mind in a Sound Body

It is Nature's own law that recreative activities and pleasures are essential to a sound body, a sound mind and conducive to the upbuilding of a sound character and sound social living. "Ut sit mens sana in corpore sano," (that there may be a sound mind in a sound body) was the plea of the Latin Juvenal. The spontaneity of the child with whom the play life is instinctive, must have helped to create the fascination that little children had for Jesus. When one reaches maturity, he recreates his youth in the spirit and exercise of play. The remarkable development of the civic clubs, the Rotary, the Kiwanis, outside of their commitment to altruistic service, is built upon this principle. Puritanical or repressive attitudes that frown upon this God-given instinct are a perversion of the spirit, if not the explicit teaching of the Master. Jesus began His ministry at a wedding feast, and because of His participation in the homely joys of the lowly, He was dubbed a "gluttonous man and a winebibber." Fundamental morality in a nation is developed and stimulated by healthy, sane play, sport for the mere love of the game; relaxation

that refreshes and renews; diversion that leaves no physical or moral scars.

The Commercialization of Amusements

Unfortunately, the play life of America has become tremendously professionalized and commercialized. It is inevitable that under such auspices, the safeguarding of moral tone is of small importance. Vast sums are invested and huge profits realized from the amusement enterprises that cover our land. "In what business shall I invest my money?" was asked a successful capitalist recently. "The two largest and most important industries today," he replied, "are feeding the people and amusing the people." With the development of our urban centers with their huge populations, where so many live in congested quarters and with mass production giving the rank and file a larger margin of time for recreation, the business of providing amusements is certainly one of our three largest industries. The leisure classes spend the greater part of their time in this type of occupation. Surely this is one of the larger areas of life that must, in some way, be brought under the domination of the influence of Jesus. Richard H. Edwards writes:

> "If spontaneous, wholesome and well-ordered play is a profoundly educative and moralized force, then the substitution of cold profit-seeking amusements, artificial and often nasty, can but exercise a correspondingly profound effect for demoralization."

The Dangers of Commercialized Amusements

Most of our amusements today, professionalized and commercialized, are conducted, therefore, as great business in which the main interest is, of course, the realization of large profits. It is inevitable that, under such auspices, the safeguarding of moral tone is of small importance. The chief aim of modern commercialized entertainment is to provide for their patrons a *thrill*, but oftentimes it is of the type which stimulates to what is abnormal and unsafe. Too often recreation invites to dissipation, the undermining of nervous equilibrium and even physical health. The pageantry of the drama and the visual education of the moving picture will ever hold a fascination for the under and over-privileged who wish, for a time at least, to be transported into a world apart from that which concerns the problems, the anxieties, and the strain of modern living. Christianity is not concerned with a few taboos in the matter of the recreational life, but rather with the ultimate question as to whether or not amusements are wholesome and provide healthy and normal relaxation. Morbid and immoral considerations of sex situations, plays or pictures which cater to the prurient or incite to anti-social and unhealthy attitudes can hardly be tolerable for one who calls himself a Christian. The ultimate test of amusement is, therefore, the question "Where do they lead and what do they accomplish?" One does need athletic sports and games of skill which stimulate to greater achievement,

which permit the spirit of co-operation, team work and fair play. One must learn to be a good loser. Alas, evil communications corrupt good morals. It is forlorn to see so much legitimate recreation degraded by habits of gambling and inebriation.

The Secularization of the Lord's Day

A lot of pious twaddle and utterly specious reasoning is being given to the matter of Sunday amusements. One is tremendously tolerant of healthy relaxation for all whose labor offers them little opportunity for recreation except on the Lord's Day. "By their fruits ye shall know them." The Churchman who starts out with the impressive premise that he needs part of Sunday for his golf is too apt to ignore the opportunities for worship. Both the habit of gambling—though for small stakes—and the behaviour in the locker-room, give the lie to any consciousness that this is healthy recreation on the Lord's Day. It is not a question of Blue Laws, for men cannot be legislated into goodness, or of the repressions of a Puritanical Sunday. It is simply a question of whether or not one is "in the Spirit" on the Lord's Day. We spend our time arguing that one thing is no worse than another—golf than riding in an automobile, for instance. But the first question must be this—"Am I fulfilling the requirements and availing myself of the privileges of the Lord's Day?"

Gambling and Drink

We claim to exalt the amateur in America. It would be well worth our while to discuss the ethics of gambling, remembering the specious rejoinder "Everybody's doing it" does not, in any sense, determine its moral character. It would be profitable also to discuss the propriety, from a Christian point of view, of any form of recreation in which its success depends upon the consumption of liquor illegitimately procured. The futility of a great deal of our present Church life results from our going through the gestures of religion without addressing ourselves to the cancerous activities with which modern Churchmen are morally at peace. The degradation of our youth, insofar as it exists, comes invariably from their imitation of their elders, some of whom, under the specious plea of personal liberty, have debased the recreational life until restraints are cast aside, the inflowing of the tides of the Spirit is destroyed, and the cultivation of Christian character made relatively impossible. It is far more interesting for our moderns to discuss the intellectual possibilities of accepting the full Christian hypothesis than to face the more immediate question of the utter moral responsibilities of living the Christian life.

The Constructive Needs

In his book on Christianity and Amusements, Mr. Richard H. Edwards summarizes our situation as a whole, in these discerning words:

"Only as individuals bring all their dramatic amusement choices to the test of Jesus' principles of the guarded eye and ear, purity of heart and the truth-about-life, will the highest types of dramatic recreation be achieved. Only as young people embody in their social amusements the high principles of reverence for personality, clean and reverent speech, self-control and the sacredness of friendship, will these recreations be put on the highest level and the social impulses find their highest expression. Only as athletics are actually dominated by principles of honesty, freedom from recklessness and cupidity, self-control and forgiveness, and freedom from brutality, will friendly athletics fulfill their beneficent function. Only as independence and personal integrity are actually matched by individuals to crowd contagion; only as preparedness and reserve power are ready for times of special temptation and the Sabbath made to function to that end as a high day of refreshment, will the community be free from contagious infections of evils spreading from special amusement places and events. The building of all these fundamental principles into the very substructure of community life is the business, most of all, of the home and the Church."

The Search for Happiness

No age has sought "happiness" as the summum bonum of life more eagerly than our own. The wistful or petulant cry of youth and age is, "I want to be happy";

"I have a right to be happy". Mr. Jefferson, in the Declaration of Independence lists "happiness" as one of man's inalienable rights. As usual, the question is determined by definition. What is happiness? There are many definitions from the crudest to the most spiritual. As Christians, we are concerned most vitally with the interpretation of Jesus. To His mind, happiness cannot be achieved by direct search or effort. It is a by-product. It comes coincidentally. Literally, it is "something that happens." It is the result of a considered attitude; of a commitment to a way of life. It creeps over life's darkness like the rosy fingered dawn; it steals upon one like the morning sunshine; it enters one's consciousness like the inhalation of an exquisite perfume; it envelops one's spirit with a sense of divine calm and brings to him a sense of the joy of service.

The unhappiest people in the world are "pleasure seekers." They seek but seldom find, for the impulse is essentially selfish and they seldom question whether the activities that bring enjoyment are consistent with a Christ-like attitude. Jesus' supreme paradox—one must lose his soul to save it—directs one to the path in which happiness is found. One starts out to do some self-forgetful thing for some one else, or for a group; he has no ulterior motive, no expectation of gratitude; the impulse has come and he acts upon it. He takes some flowers to a shut-in; he provides a picnic for some orphan children who live in fetid city streets. As he sees a glow on the wan face of the invalid, or in the exuberant joy of

the frantically joyful children at play in the open spaces, something *happens* to him and what happens is happiness. Sometimes those whom one serves are not thus responsive, but the pensive smile of the benefactor shows that happiness has come—the quiet confidence of service joyously rendered in the Master's Name.

The Note of Joy in Christianity

The note of Apostolic Christianity was one of joy—"Rejoice in the Lord alway and again I say rejoice!" One of the fruits of the Spirit is joy. It was a caricature of the religion of Jesus to represent it as forbidding, repressive, morbid. In one of His whimsical metaphors, Jesus drew a clear distinction between His central emphasis and that of John the Baptist. John's emphasis was largely negative; the appeal of Jesus, positive. John's life and preaching were ascetic; that of Jesus, domestic. The Master is not recorded to have laughed, but surely one lacks discernment who does not see Him smile as He uses grotesque imagery and hyperbole. When He outlines the characteristics of those who shall measure up to the standards of a true follower, He uses the very word 'happy' as the central mark and emphasis of the Christian life.

Work which provides the full exercise of one's talents and the training ground of one's ideals; relaxation which carries no sting and leaves no scar, both produce the spiritual recoil, the release of tension which we call

happiness. Physiologically, we have learned the dangers of fatigue, but we usually associate fatigue with work. Too often the love of pleasure becomes so dominant an interest as to be the main business of life and instead of recreation, it achieves only a greater fatigue.

A Chance for God

The rhythm of life demands that a larger amount of one's time be given to the exercise of religion. We palliate self-reproach with the acceptance of humanitarian responsibilities, but in our feverish, overburdened lives we have no time for contemplation, for introspection, for the habit of prayer. We are literally afraid to be alone. The slogans of the modern age are—"Where do we go from here" and "What are we going to do next?" Even our holy days have become holidays, in the baser sense. The Christian religion offers one at least a chance to stop and let God speak to him. "It sends the multitudes away and takes one up into the solitude of the soul's communication with God." Dr. Peabody tells this interesting story, which is a veritable sermon to our own day and times. "One of our Cambridge naturalists told me once of an experiment that he had made with a pigeon. The bird had been born in a cage and had never been free; one day his owner took it out on the porch of the house and flung the bird into the air; to the naturalist's surprise the bird's capacity for flight was perfect. Round and round he flew as if born in the air; but soon

his flight grew excited, panting, and his circles grew smaller, until at last he dashed against his master's breast and fell on the ground. What did it mean? It meant that though the bird had inherited the instinct for flight, he had not inherited the capacity to stop and if he had not risked the shock of a sudden halt, he would have panted his little life out in the air. Is not that a parable of many a modern life—completely endowed with the instinct for action, but without the capacity to stop." One text the modern Church must burn into the soul of Her children is this—"Be still then and I know that I am God."

> Grant, O Lord, that we may carry the true spirit of joy into our amusements and recreations, whatever they may be. Grant that we may not be dependent on them for our only means of happiness, nor let them blot out from our minds the thought of thee. Help us to find thee and thy joy in all these good things, that they may fit us to serve thee better.
>
> —Diana Ponsonby.

The Christian and the Industrial Order

IT is futile to talk of the coming of the Kingdom of God, much less to pray for it, while we acquiesce in a social order where conditions are so hostile to that ideal as to make its realization practically impossible. We must create a suitable environment in the industrial world for the cultivation of practical Christianity, both in the individual and the corporate life. It is generally observed that probably no phase of life has come less definitely under the sway of ethical religion than the economic. "Business is business," we are told—a pleasant euphemism to excuse the selfishness and greed that have begotten a spirit of class hatred and industrial unrest. "Our economic system lays its emphasis upon rights and privileges and rewards, rather than upon functions, obligations and service." What one can get and keep, regardless of service rendered or of the implications of the higher fellowship, seems to dominate rich and poor, employer and employee. Of course, there are individuals and a few corporate groups making an earnest effort to express the ideals of stewardship and the Golden Rule in their businesses.

The Challenge to the Church

The Christian Church is charged with the solemn duty of changing the inherited customs, attitudes and standards of economic relationships so that they shall conform more closely to the standards of Jesus. We are tempted to assume that economic laws are inexorable to the extent that the ethics of Jesus, through the agency of the Christian Church can accomplish little by way of reformation. We have long been told to keep our hands off that which we do not, and perhaps cannot understand. It is quite true that many have mistaken temerity for inspiration and "rushed in where angels feared to tread," but the problem of the socialization of industry cannot be solved simply and easily. Even those who are thoroughgoing Christians find great difficulty in putting their theories into practical operation.

Trusteeship and the Industrial Order

Yet it seems incontrovertible that if, under the impulse and dynamic of Jesus, men regard themselves not as the owners of rights, but as "trustees for the discharge of functions and the instruments of social purpose," the whole industrial order can be utterly changed. Jesus, it is true, did not attempt to teach any formal regeneration of society. He sought to implant in the hearts and minds of men, ethical principles dealing with individual character and with the relation of each individual to his fellow-

man, which would effect the regeneration of society. He taught a universal human fellowship, an inclusive love of all men for one another. Because man is a social being, Jesus' gospel is a social gospel. Hence, the service of humanity must be the goal of the economic order. The inner circle of family relationships opens into the wider circle of the industrial order and the latter "environs like an atmosphere the whole body of the social life."

Jesus' Standard of Values

There is but one Christian gospel, but it has two definite aspects—the individual and the social; each is the complement of the other. Social reform, it has been well urged, that does not contemplate the regeneration of the individual, but would merely improve his outward, material surroundings, must, of necessity, be shallow, superficial, impotent. So also, an emphasis which is individualistic and has no reference to man's human relationships and social obligations is equally futile. As our lives are utterly interdependent, it is in corporate relationships that they find their fulfillment. Jesus gave us a standard of values and the Church, as the great co-operative fellowship, must seek the establishment of these values in the corporate, as well as the individual life. The Master would have His disciples build a new social world where men might live and work together as brothers. His is a religion of human love and human service and He so perfectly illustrated this in His life and death that it

has been truly said that His is the one completely socialized character in all history. "He set a new pattern for human relationships—a completely socialized pattern." So prudent a writer as Dr. Kidd declares that this social ideal of Jesus, provided a clear vision of it is lodged in the general mind "utterly impossible as it might seem, could be imposed upon civilization in one generation."

It is obvious that the social horizon of Jesus' day differed tremendously from our modern industry with its large scale production and its world-wide markets. But having lived the greater part of His life as an artisan, He was susceptible to the principles that underlie the industrial order. He gave no categorical instruction or specific legislation along this line, refusing to arbitrate a dispute about the division of an inheritance, for instance, but He lifted this question—as with others, upon the higher plane of the spiritual life. "Man, who made me a judge or divider over you?" and adds with characteristic insight, "Take heed and keep yourselves from all covetousness. A man's life consisteth not in the things which he possesseth."

The Impersonality of Industry

The problem of modern industry, from the Christian point of view, rests largely in its size and impersonality. The stockholder, though a part owner, is principally or entirely interested in profits. Efficiency is not only the power to do, but the ability to create large

dividends. Managers are judged by their financial reports. "Such impersonal relationships", writes Dr. Gerald B. Smith, "do not stir elemental feelings of obligation. Efforts are made to develop a spirit of co-operative endeavor, but the fact remains that good business must show profits and the tendency is to rate the excellence of the business in terms of the amount of money profit." Exploitation is inevitable under such standards. "If society is thus divided into two classes, the exploiters and the exploited, if suspicion and hostility are mutual attitudes, then no type of industrial efficiency will avert the possibility of class war."

The Basis of Industrial Peace

The ultimate hope for industrial peace, and a move toward the establishment of the Kingdom of God, lies in the interpenetration of industry by the Spirit of Jesus; the socialization of the industrial order by an informed Christian Church which stands unequivocally for certain fundamental principles upon which alone the stability of any enduring civilization can be maintained.

Sacredness of Personality

The first of these is, by general consent, *the sacredness of personality*. In the eyes of Jesus, every man is of intrinsic spiritual worth. The social order is not a product of mechanism, but of personality. "Jesus teaches the incalculable worth of every man as brother before God

as Father, whether rich or poor, white or black, fellow-countryman or foreigner. Man is a child of God, made in His image, with the power of an endless life, capable of infinite development. Man is always recognized as an end, not as a means to an end. He is worth more than the whole material world." The commodity theory of labor is intolerable to the Christian, for, as Bishop Temple reminds us, labor is not separable as are other commodities from the person who supplies them. "If I buy a pair of boots," he says, "I do not buy the boot-maker; but if I buy a man's labor, I must have the man himself and not his body only, but his mind also. To buy so much of man's labor, is to buy that man for so much of the day. If then I treat labor as a commodity, I am treating the laborer as a commodity." Thus the laborer, treated as a hand, is simply a means to an end, the production of so much wealth.

The ultimate test of industry is whether it makes or mars manhood; hence, the question is asked, "Should not the first charge on industry be the support and protection of all the workers in terms of the following:

1. A standard of living in decency and comfort.
2. Provision for continuity of employment or social insurance against forced unemployment.
3. The regulation of hours for the social good.

4. Provision for health and safety, with special safe-guards for the work of women and children."

Mr. Seebohm Rowntree, one of the captains of industry of England, lists five legitimate demands of labor:

1. The fixing of a minimum wage for all workers which would enable a man to marry, to live in a decent home, to bring up a family of normal size in a state of efficiency, leaving a reasonable margin for contingencies and recreation.
2. The limitation of hours of the working week and a bill to secure a forty-eight hour week as a maximum.
3. Insurance against unemployment which shall be universal and compulsory.
4. Giving the workers some share of democratic control in determining the conditions under which they shall work.
5. Giving to labor a larger share of democratic control in the product of industry and more adequate remuneration for services rendered.

Brotherhood

The second of these principles is that of *brotherhood*. This has been stressed heretofore. Bishop Temple prefers the expression, "Fellow-membership." "The individual is a fellow-member in God's family with all others; he

must use his liberty in pursuit of the general good. He is free from coercion only to be the more completely subject to moral obligation." Should not brotherhood involve first, a friendly relationship each for all and all for each, with a sympathetic acknowledgment of and concern for all associated in industry, employers and employed alike?

> *First:* The recognition of brotherhood as embracing men of other races, precluding war, lynching, and exploitation.
>
> *Second:* The principle of co-operation with an avoidance of selfish competition based primarily on private gain.
>
> *Third:* The principle of brotherhood is the duty of service. If every "calling" is literally a "vocation," then its main purpose is to render service. Service is a higher motive by far than private gain, for it concerns the interest of the common good.

Stewardship

The next principle follows inevitably—*responsible stewardship.* Cain was the "first philosophical individualist." He claimed not to be responsible for his brother's life, yet he was guilty of his brother's death and the edict of condemnation rings out only too clearly, "The voice of thy brother's blood cries out from the ground." Such delegated authority as one possesses must be used to

safeguard the elemental rights of self-development and self-determination.

Love

The last principle is the *power of sacrifice*, or the principle of *self-giving*, which the Gospel calls "love." This is admirably expressed by Bishop Temple:

> "The way to progress is not by the force which imposes on men what they resent, but by the sacrifice which wins them to the willing acceptance. There are two kinds of victory. There is the victory of pride won by force over beaten enemies; and it brings no peace; it brings the bitterness of defeat, the waiting for revenge, the renewal of the conflict when strength is restored. And there is the victory of love won by sacrifice over enemies who are, by that sacrifice, converted into friends."

It is the application of the Golden Rule to the present industrial order. As the Bishop wisely declares: "You cannot prepare for the Kingdom of Heaven by fighting for it. Progress comes by sacrifice, not by force."

> Almighty Father, who settest our minds on fire with the vision of a more perfect society here on earth, in which justice and righteousness and brotherhood shall be established, and the relationships of mankind organized according to thy will; Grant us as humble laborers working with thee, the inspiration of thy Presence, that we may think always those

things which are just, and do those things which are right, that so through us thy will may in a larger measure be established upon the earth; through Christ our Master. Amen.

—Dean Scarlett

The Christian and His Politics

Render Unto Cæsar the Things That Are Cæsar's

OUR Lord's teaching is never more suggestive than in those incidents of His life in which He is brought face to face with a dilemma. Christian stewardship in the realm of politics is clearly indicated in the interview between Jesus and those who sought to challenge His patriotism or to force Him to commit Himself to a position which would achieve the enmity of at least one of the leading political parties of His day. "Master," they asked Him, "is it lawful to give tribute to Cæsar or not"? The deputation who raised the question included representatives of the Pharisaic party who resented the domination of Rome and in theory at least, were opposed to the tax; and the supporters of Herod, Rome's nominee who presumably approved the tax.

Jesus was quite conscious of their ulterior motive and perceived that they did not come as earnest seekers for the truth. "Why tempt ye me"? He exclaimed. Yet the question asked was legitimate and Jesus as Incarnate Truth felt bound to meet it frankly. First, He asks for a denarius, the current coin, the medium of exchange.

Then in His characteristic fashion He answered the question with a question; "Whose is this image and superscriptions"? "Cæsar's," is the reply. The dilemma is obvious. "Is it lawful to pay the poll-tax to the Emperor"? If He said "No," a charge of sedition might legitimately lie against Him. One recalls the trumped up charge the night of His trial. If He said, "Yes," such unpatriotic advice would be published broadcast and He would lose the support of the common people as well as the Zealots whose intense nationalism would be outraged by this attitude of disloyalty.

His reply is profound, baffling, thought-provoking; "Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's." (St. Matt. XXII: 21.) At first glance the answer seems to be a clever evasion and no more. Some have so held. Dr. Shailer Matthews, in his book, "Jesus and Social Institutions," feels that the reply of Jesus "is rather an avoidance of specific teaching than an enunciation of a principle." He feels that "the position in which Jesus found Himself precluded direct answer." May there not be something more constructive in these words? Can one not see beneath the apparent escape from the horns of the dilemma a philosophy of one's relationship as a follower of Jesus, to the state in which he is a citizen?

Complementary Duties

The propositions or duties involved, are not mutually antagonistic, but mutually complementary. The coin

which He demanded settled the question. The denarius upon which was stamped the image of Cæsar and his superscription was the medium of exchange; the right of coinage is a sovereign right; the circulation and use of the coin declares that Palestine was Cæsar's country, and His inquisitors, Cæsar's subjects. This is true—Jesus averred—even though it be a bitter truth. The very existence of this symbol, a human head stamped upon a coin (especially that of a foreigner and a heathen) and circulated among the Jews was sacrilege, yet the Pharisees and certainly the Herodians who had accepted the domination of Cæsar, could hardly cavil at so trivial a symbol of this authority.

Jesus No Revolutionist

Jesus shows Himself to be no revolutionist, in the political sense. Nor does His reply form any basis for the foolish medieval theory of the divine right of kings. "Pay your tax," the Master seems to say; "honor the civil authorities, obey the law." These, of course, are broad principles, yet neither they nor the more sweeping advices of St. Paul can limit the Christian's freedom of action when obedience involves the betrayal of one's conscience or when individual and corporate "rights" are imperiled by civil authority. But Jesus places the whole question on a new plane of thought and of action. Surely it is not pressing the analogy unduly, to see within the imagery suggested by the coin, a sovereign truth, a truth which is the basis of all stewardship. "The de-

narius bears an image, so do you," is the force of Jesus' answer. "It comes from the mint of the Emperor; you are minted in the image of God." "As the use of the coin is determined by the image and superscription, so with you. As God's child, bearing His image, you must render Him tribute."

It is quite true that we are thinking, in one case, of compulsory obligation, and in the other of willing surrender, but that is in the nature of things. It is quite true that some men give little evidence to the human eye of their having been made in the image of God. The teaching of Jesus settles this question. The worldly doctrine of "the survival of the fittest" becomes, in the Christian dispensation, the "revival of the unfit." By a divine alchemy, an apparently effaced image can be restored. So one renders his duty to the State in view of his higher duty to God. The two stand together. And the State is but the composite picture of the individuals who compose it. It is inconceivable that one should think of a modern State unpledged to the implications of justice, democracy and human brotherhood, whose security is not based upon a religion which stimulates and sustains these ideals. Nor can one think of a true follower of Jesus Whose way of life does not constitute the best type of citizenship.

Jesus a Law-Abiding Citizen

Jesus was a law-abiding citizen; He violated no ordinances of the State, whether Jewish or Roman. The

charges against Him at His trial, failed for utter lack of evidence. When men sought to make Him a secular King, the leader of a political uprising, Jesus slipped away into the obscurity of the desert. (John VI: 15.) He declined to obtain by political means, what He knew could only be realized by spiritual forces. In the Mount of Temptation He settled, for all time, the method by which He was to build His "Kingdom." It has been wisely said, He sought in society and politics what He sought in each man's life.

Popular government was unknown in Jesus' day. The only imagery He could use was that of a monarchy. But He laid the foundations of democracy by the setting forth of principles of brotherhood and good will, which, when followed, result in "government of the people, by the people and for the people." In Jesus' day, men endured because they were powerless to cure. Today we are still seeking, in the fulfillment of our complementary duties to God and the State, the realization of the democracy that Jesus urged.

The Work of the Church in the Realm of Politics

We cannot escape our primary responsibility to live as children of God, citizens of heaven, committed to the ideals of its Kingdom. Nor can the political order wait upon the conversion of all of our citizens. The things of Cæsar, so often dictated by the principle of political expediency, must yield to the things of God, sustained by

moral compulsions. The work of the Church in the State demands such a transformation as to provide an environment in which Jesus' way of life can be espoused and followed. For a long time it has been a question whether the Church should confine herself to "spiritual activities," converting the hearts and minds of those who exercise suffrage and those to whom we entrust the authority of government; or in addition, by the use of propaganda and other legitimate means, make relentless war upon the un-Christian aspects of our social and political systems, and shall demand the same idealism in the corporate life as the Christian commitment insists upon in the individual life. Too often we have remained silent or inactive as an organization, leaving the burden of the warfare for a Christian social order to a few courageous souls who have suffered the martyrdom of those who were prophets "born out of due time."

The rule of political expediency Jesus reprobated. Manipulation, compromise, the specious doctrine that the end justifies the means, these have no place in the activities or interests of the Christian in the world of politics, any more than they have in the other aspects of the corporate life.

Need of Education for Citizenship

Unhappily, the influence of the social conscience seems to be limited in extension and "our sense of duty slackens as the radius of responsibility is prolonged." The so-called political issues of our present day: questions of

law-enforcement; criminal jurisprudence; the Eighteenth Amendment; racial inequalities and legislation generally affecting social conditions, demand that the Christian Church be not recreant in her duty where the issues are clearly moral. Our greatest need is education for Christian citizenship, for a creative share in political affairs. We are indifferent to our right of suffrage; too indolent to take such an active interest in the election of public servants who shall assure efficient, clean and devoted service in public office. We can blame ourselves very largely for the prostitution of high office and for the bribery, inefficiency and waste of our municipal governments.

It is easy to theorize; it is tremendously difficult to be practical. No one can contemplate the America that we love, without being definitely conscious of the political chaos with which we are today confronted. Some feel no tragic inconsistency in making flamboyant speeches about loyalty to the Flag, on Armistice Day, or other national holidays, and within a few hours of their spread-eagle effort arranging with a bootlegger for a new supply of contraband liquor. Otherwise high-toned and worthy citizens have been heard to defend wickedness in high places by a process of rationalization which indicates a pathetic lack of moral perspective. The habit of party loyalty has been stressed to a point where it is difficult for a thoughtful Christian to exercise his suffrage along lines conducive to the upbuilding of a secure political life. Wealth and political chicanery can imperil

the foundations of our Republic. We must restore our ancient respect for law. Dr. Charles A. Ellwood writes:

> "Modern democracy is essentially a movement to realize the ideals of social religion; and all genuine social religion is necessarily a religion of democracy. If religion is sufficiently developed on the social side, it will furnish the dynamic which will make possible the realization of democracy. It will foster the sympathy, understanding and good will between individuals, classes, nations, races, which are necessary for the working of democracy. . . . Democracy, in the modern sense of the word, is an achievement of humanitarian civilization and its fate is bound up with the progress of humanitarian religion and ethics. Or rather, must we not go still further and say that democracy is an aspiration, a social and political ideal which is unrealizable except as we develop a Christian world"?

The history of nations shows only too clearly that security is assured where the national life is reinforced by a commitment to high ideals and noble purposes. To quote Dr. Peabody:

> "Rome, in her youthful vision of robust manhood, had the world at large at her feet. Rome in her maturity of self-centered power and indulgence, fell into decline and dissolution.
> "Greece, persuaded by the vision of ideal beauty, taught the world. Greece, without the

vision, an idolater of sensual beauty, was a warning to the world.

"America, with a vision of completed democracy, with equality of opportunity, with an aristocracy of character, with her politics based on moral issues, holds the future of civilization in her hands.

"America, sunk in mammonism, dilettantism and self-indulgence, is abandoning her leadership and surrendering to social revolution and decay. It is her idealism alone which can keep her from sensualism as base as that of Greece and decline as rapid as that of Rome."

The Church must touch the great, generous throbbing heart of our people and awaken them to the fine idealism of which they are capable. We need regeneration more than legislation. We must render to Cæsar the things that are Cæsar's, by rendering to God the things that are God's. "The Kingdom of God for which Jesus dreamed", Dr. Ellwood tells us, "may be far from realization; but to believe in it and convert His prayer for its coming into consistent and patient service, is not only Christian idealism, but political wisdom".

O Father of men, who hast promised that all the kingdoms of this world are to become the Kingdom of thy Son; purge the nations of error and corruption; overthrow the power of sin, and establish the kingdom of grace in every land. Incline the hearts of all rulers and peoples to open their gates to the Lord of lords

and King of glory. May He enter into their cities, churches and homes, to dwell there, and govern all things by His word and spirit. So may justice, mercy and peace prevail among the nations and thy Name be glorified; through Jesus Christ our Lord.

—G. H. Russell.

The Christian and His Religious Education

THE soul of education is the education of the soul". This we accept as a theory, but even "Christian folk" do not use it as a working hypothesis. Parents are often tremendously concerned about the complete physical health of their children. The State too has felt an obligation where parental ignorance or indifference exists. Preventive medicine and the development of pediatrics have accomplished miracles to safeguard the physical bodies of our children. For this we can be devoutly thankful. Unhappily, on the mental side there will always be the exploitation of childhood by short-sighted and selfish parents who withdraw their children from school at the minimum age to go to work; or permit them to "leave school" with inadequate mental equipment when they seem impatient of the discipline of the class-room or are not making satisfactory grades in their studies. In broken or near-broken homes of the less privileged, this custom is, of necessity, general. Yet, even inadequate parents frequently feel an obligation to provide for their children through the public schools or in such private schools as their means may afford, the most extensive training a child will "take". Here again the State holds parents responsible for a minimum educa-

tional experience for their children. We can be duly grateful that illiteracy and ignorance are thus esteemed the enemies of any enduring democracy. With those more favored financially, the most meticulous care is exercised in the selection of schools where progressive methods of education are used and the best possible environment created for the intellectual, social and moral development of one's children.

The Need of Religious Education

In the matter of religion and the child's spiritual development, we are as a nation tragically indifferent or uninterested; or if there be interest, it is often sentimental and unproductive. Yet everything in modern life conspires to alarm us if the moral development of our children does not keep pace with the physical and mental. The age of "first offense" has been dropping for the last ten years. Juvenile delinquency constitutes one of our most real and vital problems. Visual education of various sorts has achieved the over-sophistication of our young people. The War-to-end-War seems to have failed its purpose and left the world order in so delicate a balance that one fears for the future unless the spirit of human brotherhood can be made articulate among the so-called Christian nations of the earth. The inventive genius of modern science has developed such fearful agencies of destruction as to stagger the imagination unless Christ's spirit of good will can be so

stabilized among the youth of the land as to undergird commitments to the outlawry of war.

Our boasted democracy is endangered unless the political and social order be so Christianized that "motives of gain, self-seeking and pleasure give way to the obligations of brotherhood and service". Our form of government is still an experiment while it remains "at the mercy of possible majorities of unintelligent, irresponsive, food-hunting and amusement-loving people, the easy prey of demagogues, whether unscrupulous or merely fatuous". Even so temperate a writer as Dr. Weigle likens our age to the period preceding the fall of the Roman Empire. One is no misanthrope who, contemplating the panorama of human history, recognizes the utter seriousness of present conditions. The hope of America and the world lies in an intelligent, progressive religious education of young and old which shall stabilize character and build a social and industrial fabric upon the principles of Him whom we revere as Master and Lord. The three agencies chargeable with the moral development of our citizenship have failed to discharge, in any adequate fashion, their complementary responsibilities. These are the home, the school and the Church.

The Family and Religious Education

The most potent educative influence in the life of the child is the home. The family has the child in his most impressionable years. The constant association with the various personalities that make up this primary group

affects most vitally the character formation of the child. It is the habit of the more mature to regret that we cannot reproduce the past, when children were "taught to obey"; when the will of the parents was mandatory and when family life was more stable than at present. It is well to remember that we rather naturally idealize the past, and some of the best students of the psychology of child life feel that the inhibitions and repressions of the period referred to are largely responsible for the situation that obtains today. Times have changed and we are living in an utterly different economic age from any heretofore.

Modern Life and the Home

Modern life has entailed a loss of co-operation in the industry of the home. Economic pressure and the emancipation of women have changed the entire aspect of our industrial and social life. Women and children have entered the various fields of industry. There is a lack of personal contact and association between child and parent; indeed between all members of the family. We are becoming a nation of "cliff dwellers", living in apartments and other more or less congested quarters lacking in the privacy of the homes of bygone days. Everything in such dwelling places suggests the atmosphere of restlessness, hurry and worry. Home for the older children and parents is largely a sleeping place as the various members of the household scatter each to his own interests, occupations

and diversions. Even though this outline of modern conditions may be exaggerated, enough is true to establish the difficulty of creating a proper atmosphere in which to rear children—of creating a fellowship for their moral and physical development as they grow to maturity.

Contagion Rather Than Instruction

Children learn their religious ideals more largely by contagion than by instruction. The habitual behavior of their parents affects them more vitally than any other influence in their attitudes toward life as a whole. The neglect of children by the under-privileged or the delegation of them to hired servants in more prosperous homes deprives them of the parental contacts which are the glory of an integrated Christian home. Dean Inge has reminded us that religion can be *caught* more easily than it can be *taught*. A supreme tragedy in America is the silence about God even in the normal professedly Christian home. Some parents seem to be utterly ignorant of the climatic influences which their type of home life creates.

Failure to Provide Suitable Pattern of Family Life

It is a scandal to find in homes dedicated to Christ, available to youth, peculiarly susceptible to the attitude of their elders, modern novels, modern magazines and a great deal of conversation which give a distorted idea

of life in its most serious implications. Ideas of marriage and of the family; the ethics of business; the activities of "polite" society; character evaluation of friends and acquaintances, these and others are discussed with an attitude of frivolity and ruthlessness which leave an indelible impress on the minds of the young, often destroying a natural sense of reverence for the inner sanctities of life. The moving picture, despite its tremendous power for good, introduces innocent youth into a complete sophistication about marital infidelity and a false conception of the nature of true and holy love. The loss of family religion, the secularization of the Lord's Day, the disparagement of law, under the specious pleas of personal liberty, the inability to provide a pattern of family life which will leave a lasting impress upon the children, the disappearance of the prayer life, have all borne their tragic fruit. The picture may be a caricature of conventional Christian homes; it is not too overdrawn to be set aside as generally non-existent. There are, of course, many homes which have adjusted themselves to the difficult modern conditions and are trying to resist the age drift with singular devotion and loyalty. But even they are conscious of the difficulty of maintaining against the pressure of environment, the atmosphere of a Christian home.

The School and Religious Education

When one turns to the school as a necessary partner in the enterprise of education for citizenship in a de-

mocracy, he discovers that in America we seem to espouse the curious theory that a man may be educated without being religious. We have witnessed a growing secularization of public education. One gladly recognizes the two principles which Dr. Weigle declares we should safeguard in our republic: "first, the principle of religious freedom which insures the separation of Church and State, and guarantees to all the right to worship God according to the dictates of conscience; and second, the principle of public education for citizenship in a democracy which lays upon the State itself, the duty of securing its own perpetuity and shaping its own future by the education of those who, as citizens and voters, constitute its sovereigns."

Secularization of the Public School

The same writer attributes the unhappy elimination of religion in the public schools to the jealousies, divisiveness and partisanship of the different religious bodies, primarily the Christian Communions. The results are far graver than we are prone to believe. A fairly recent survey of school children was made in one of the states of the Middle West. It was conducted by experts in pedagogy and along scientific lines. The results showed that considerably more than half of our school children —in both public and private schools—have an unethical attitude toward life. They were convicted of dishonesty and untruthfulness. But this remarkable fact was estab-

lished by the investigation. The self-same children who showed the lowest averages in the true and false tests and in the dishonesty tests, after six months of moral instruction, made averages close to one hundred percent. Obviously, the tests were made without the children's knowledge.

The rule of the majority does not apply in religious matters in America. Dr. Athern writes:

> "The majority will not be allowed to impose its religious convictions upon the minority. This means that the Church and the school will remain apart, and leaves us the problem of preserving a free Church within a free State."

The serious feature of this arrangement is that the public school has extended its curriculum to include almost every field of knowledge and they have the children for double the period of time of fifty years ago. To quote Dr. Weigle again:

> "We are relying upon them (the public schools) very largely, not only to impart to children the new knowledge and power with which the progress of science, invention and discovery is so richly endowing our time, but to afford to them much of the sense-experience, motor training and moral discipline, the educative contact with things, and the opportunities to handle and make things, to work and to play, to bear responsibilities and to share in group activities, which under simpler

social conditions were afforded to children by the incidental activities and contacts of every-day life in the home and the community. The schools of today are expected to constitute a sort of epitome or reproduction, on a small scale, of life itself."

Need of Definite Moral Instruction Supplementing Efforts of School

It can be easily seen that under such a school experience, the elimination of religion from the curricula of the public schools suggests to the child that it is a "negligible factor in human life". If the school is a miniature of life itself, room must be found somewhere, whether in the system or out of it, for the inculcation of the knowledge that leads to godliness, and from the point of view of the Christian Church, of the sense of power that comes from a commitment to Jesus and His way of life. Dr. Athern believes that the "teaching of religion is not the function of the public schools. This task must be performed in our homes and in our churches." No satisfactory nor permanent results may be expected from the daily reading of the Bible or the study of the Bible as literature in the public schools. "In some place," he declares, "the Bible must be taught as religion as well as literature and history. The curriculum material must be presented for the purpose of reinstating in the rising generation, the great religious experiences of the past. Religious teaching results in religious

feeling, religious acts, and religious knowledge. This involves prayer, conversion and the usual phenomena of the religious experience. It is clear that the public school teachers are not prepared to teach religion. The public school leaders have developed the psychology of habit, the psychology of ideas and attitudes, but they have not developed the psychology of sentiment, prejudice, ideals and emotions. The religious educator must make this contribution to educational theory."

The Church and Religious Education

The question immediately arises: Why is this not done in the Sunday (Church) Schools? The limited time available, inadequate equipment, the use of untrained teachers, lack of co-operation on the part of parents, irregularity of attendance, limit the effectiveness of the Sunday morning sessions. It has been found impossible to train in worship and to cultivate the Christian life in a brief hour even where attendance is far more regular than seems possible under present conditions. The Church has not taken its teaching function with adequate seriousness. Dr. Athern, in his book entitled, "Religious Education and American Democracy", quoted above, is authority for the following statistics. Sixty million of our about one hundred million citizens have no connection with any Church. Over fifteen million children in this land have no religious guidance whatever. There are thirty-five million over ten years of age, out-

side of the membership of any Church. The testimony of the judges of the Juvenile Court is clear that most youthful offenders come from this list of the religiously under-privileged.

Week-Day Religious Instruction

Fortunately, the Church is somewhat alive to this situation and is undertaking to establish Church (Sunday and Week-day) Schools which shall measure up, in some degree at least, to the standards of efficiency which the public schools have attained. It seems not only wise, but necessary for the State to welcome with more than chilly fingers, the hand of co-operation offered by the Church in its effort to under-pin secular education with those moral incentives that constitute the immediate aim and achievement of the Christian religion. If we have no other incitement to Christian unity, the need of bulwarking secular education is sufficiently compelling. It has been wisely said that it is the task of the schools to make democracy safe for the world.

Nor can the religious education of the child be delegated entirely to the Church School.

Rebuilding the Family Altar

Most of all, we need a rediscovery of Family Worship. The conditions of modern life, it may well be admitted, are not conducive to the development of a daily family service, but surely there are occasional op-

portunities when the family, with attuned minds and hearts, can kneel in the presence of the Eternal Father and commit their hopes, their aspirations, their plans and their personalities to divine care, inspiration and supervision. The excuse that there is no time, is of itself, futile. We are a practical people. Whatever we feel to be worth-while, for that we can find an opportunity and a place. Group singing of the great hymns of the Church, the use of the radio devoted to religious services, can supplement that which is most essential—the re-establishment of the family pew. We should know, by this time, how important in the life of children is the cultivation of good habits. Relaxation in the motor car or on the golf course is inexcusable if it deprives the children of the companionship of their parents at divine service. Example is more effective than precept.

Re-establishing the Family Pew

Everyone deplores the sharp line of cleavage which is being observed between the old and the young. Graded worship in the Church School should be supplemented by family worship in the Church. We are often too eager to spare the child "uninteresting and tedious sermons". It is a matter of common experience that even children, and often young people, have a more intelligent understanding of the sermon than their elders, who frequently lack the concentration of those accustomed to the atmosphere of the class-room and who are often less familiar with the thought-forms in which present

day knowledge is generally expressed. With liturgical worship and with the excellent hymnody of the Church, children can be made to love the service, if the congregation will read the Psalms and Responses in measured cadence; will not delegate to the choir the singing of the Hymns and Canticles; if the Lessons are read slowly and intelligently and if Sermons are practical and timely. We need the practice of prayer and familiarity with the text of the Bible, particularly the New Testament. The brevity and pithiness of the Collects make them a divine treasury of prayer.

Interest and Assistance of the Pastor

It is inconceivable that the modern clergyman should not be vitally interested in and intimately related to the work of the Church School. A weekly address to the children, whether at the hour of the Church Service or in the Church School Service, can supplement most helpfully instruction in the classes. The pedagogical pattern of the Great Teacher has never been equalled, much less improved upon. Pageantry and drama, especially at the great seasons of the Church Year, will help visualize the supreme truths of the Christian religion, particularly if the atmosphere be devotional, the pageant carefully rehearsed and adequately produced.

Every leader in pedagogy recognizes that our great need for today is "reality" in religion. Young people are just as susceptible to idealism as ever before in human history. The War should have taught us, beyond per-

adventure, that the young people need only to be challenged with an adequate adventure for Christ to respond in terms which the cynicism of the age can hardly estimate. With the co-operation of the parents as better examples, with the recognition of the dignity and worthwhileness of the teaching profession, with more time and effort given to the preparation of lesson material, with an insistence that the spirit of worship and instruction be directed to goals of primary importance, we can build a spiritual fabric able to resist the disintegrating forces in the life of the youth of our day.

> O God, inspirer and teacher of men, who art the truth thou lovest; Send out thy light and illumine us. Give us a deep and clear knowledge of ourselves. Help us to a growing knowledge of our world. Confirm us in the holiness of true reason. Strengthen in us the aspiration towards noble and spacious thinking, and in thy good time bring us to thy holy hill, where lifted above the clouds of prejudice and the mists of passion, we shall think thine own thoughts after thee, through Jesus Christ our Lord. Amen.
>
> —H. S. Nash.

The Christian and the Church

The Modern Indictment of the Church

THE "indoor sport" of modern society is to criticize the Church. It is obscurantist, utterly provincial, materialistic. It caters to the wealthy and influential, and has deserted the poor and under-privileged who were objects of the peculiar solicitude of Jesus. It is prudential and time serving. Its clergy are worldly and timid. They are afraid to preach what they really believe. It is the Church of the classes, arrayed against the masses. It is more interested in the pageantry of great services than in the salvation of souls. It has toned down its enthusiasms to a counsel of expediency. The great dreams of its Master, such as Church Unity, the Evangelization of the world, it dismisses as impracticable. Its administration is inefficient, competitive, wasteful. It prays for the coming of the Kingdom, and by the lives of its adherents postpones that consummation to the far distant future. The cynical, smiling, complacent world picks out a few of the Church's hypocrites and thus altitudinizes: "If this is Christianity, I'll have nothing of it." Some of her professed adherents and a few of her earnest disciples have questioned the continued need and

support of that which claims to be "the fellowship of the Holy Spirit, which is His Body". "Ours is a practical age", we are told. The far East, we are reminded, has drawn a sharp line of cleavage between Jesus, who holds for them an ever-growing fascination, and the Western Church which has "sponsored and developed" un-Christian Western civilization. The Church must justify her claim to support by vindicated achievements—tabulated and impressive. Sentimentality is all well enough, but the Church is a great business, a huge investment, and its stockholders are interested in dividends. Such is a suggestion of the indictment.

An Interpretation of the Indictment

Severe and often unjust as these criticisms may be, unhappily they possess some real elements of truth. Perhaps they will drive us back to analyze, evaluate and defend a precious heritage which we have attempted to appropriate without earning the right to do so. Our Lord made some pertinent remarks to those who said, "Have we not in thy Name cast out devils?" St. Paul did not mince words in his letter to the Roman and the Corinthian Christians. There are those who will defend their membership in a particular Communion of the Church with heat and vigor, yet never darken the door of its houses of worship. There are "regular" communicants the limit of whose attendance is Easter and Christmas. There are those who hold conspicuous Church offices

whose manner of life is a scandal and a repudiation of the very things for which Christ lived and died.

Even so, this gives no adequate brief to the "man on the street". He is guilty of what Bishop Gore called the "Pharisaism of the publican". He is unmindful of the laborious earnestness of a large number of the followers of Jesus. He may laugh boisterously over the moral collapse of a clergyman or the embezzlement of a Sunday School superintendent, but he forgets the overwhelming majority of ministers, conscious of their limitations, earnest, eager, devoted, hoping to urge a reluctant race into the Kingdom of God, and a similar percentage of laymen who have accepted the Christian vocation, the backbone of the country's morale, and the hope of her continued altruism. The surest evidence of the Church's divine origin is the fact that it exists today, in spite of the way it has been taught, and preached and lived, the bulwark of all social morality, the only secure foundation of any enduring civilization.

Inconsistent Criticisms

St. Augustine said, "Faithful are the wounds of a friend", and the Church has had ample opportunity in these latter years of knowing her shortcomings. The severest and the most just criticism has come from within. One is reminded of Gilbert Chesterton's fascinating chapter on the Paradoxes of Christianity in his book "Orthodoxy", as he reads the list of vices with which the Church is chargeable. Some hold that the

Church consists of a conventional group of impractical folk, unrelated to the great realities and problems of our present age, finding refuge in an other-worldly and archaic theology which excites the contempt of the intelligentia. Then another critic rises in his wrath, because of the impertinent intrusion of the Church into one of the forbidden areas of the social fabric; politics or industry, for instance, where commitment to a social gospel is interpreted to be radicalism, imperiling our present prosperity and calculated to stir up social unrest. Any co-ordinated effort of the Churches to achieve the outlawry of war excites the ire of militarists who "view with alarm" the tragic potentialities of this benighted group. Organized Christianity will ever suffer for the sins of various parties and sects. Bigotry and intolerance still blot the Church's fair escutcheon. Unholy alliances with political partisanship are still current. There is a vast difference between Christianity and Churchianity. Yet none of these critics would live in a town bereft of churches, nor would he consciously surrender the Christian tradition which has been mediated through the lives of consistent and devoted men and women who have esteemed the Church their true spiritual Mother.

The Need of Organization

An organization must enshrine the divine organism. It is strange that in a day when all social and business groups are emphasizing the value of co-operative effort; when attention is paid only to societies and institutions

of impressive size and strength, well integrated and co-ordinated, the Church should be faulted for the very qualities so highly esteemed in other fields. The first hundred years of Christianity show so clear a sense of group consciousness, that one can hardly escape the conviction that the followers of Jesus, in establishing the Church, were carrying out a mandate from their Leader as clear and unequivocal as his institution of the two great Sacraments of time-honored observance. In the Acts of the Apostles we read, "They continued in the Apostles' fellowship", as well as in the "Breaking of Bread" and "The Prayers". Dr. Wm. Adams Brown writes:

> "Wherever we have touched Jesus' gospel, we have been impressed by its social emphasis. Jesus began His ministry by announcing that the Kingdom of God was at hand. He ended it by giving His life that others might be saved. He called His first disciples to be fishers of men, and when His own work came, as it seemed, to a premature end on Calvary, He commissioned His followers to carry on the work He had begun. The inevitable outcome of such a commission was the Church. Through the Church the influence of Jesus is perpetuated, His disciples united in worship and service, and His gospel made known to each succeeding generation."

St. Mark tells us Jesus chose "whom He himself would", and a greater variety of natures with more

fundamental limitations, one could hardly imagine. The Master might have won the loyalty of the intellectual giants of Rome or revived the expiring embers of Greek learning and developed a new Academy. The human material that Jesus used was such as to challenge our admiration and offer the humblest follower ineffable comfort. They were for the most part, plain, untutored men; with no unusual gifts, with very definite limitations, given the seemingly impossible task of turning the topsy-turvy world upside down. They had one quality in common—loyalty and devotion to their divine Leader. Even so, their achievement is a veritable miracle. Especially is this true as their first real conquest was the conquest of self.

The Function of the Church

Each personality unfolded under the Master's influence as if to teach the Church of the ages its primary function and its inherent power. To quote from Dr. Joseph Fort Newton:

> "No fact is more clear than that Jesus had to do with materials out of which it would have been impossible for Him to build His Church, unless He could provide, and continue to provide, the power by which it was to stand. That is to say, the Church of Christ is a living temple, building and built upon, and it is upheld today by the same power that first lifted it into being".

Those who talk of the "passing of the Church" have forgotten the abiding human realities. "It was not born yesterday; it will not die tomorrow". The Spirit of God is the self-reviving, self-purifying influence which is the pledge of its continued life. Bishop Temple writes:

> "In a great variety of ways we have made religion again into a 'private' affair between a man and his Maker. That is what the higher pagan religions are. But the Christianity of the New Testament is an intensely public thing. There are to be no secret adherents, such as Nicodemus was once disposed to be; he must come out into the open, receiving Baptism, and standing where the wind of the Spirit may catch him and carry him where it will. The first disciples upon whom the Spirit fell at Pentecost, found themselves bound together in the fellowship of a singularly close-knit society. You find no unattached Christians in the Book of the Acts. . . .
> The Church is an integral part of Christianity. You cannot be a good Christian all by yourself. You need the support and inspiration of your fellow-Christians; and if you are a real Christian, you will want to give them yours. . . . We cannot, by ourselves, give to the world an illustration of the life of perfect fellowship that can and should result from our personal discipleship to Jesus Christ. No individual can do that; only a society can give an illustration of what human society ought to be. It is quite true that the Church

> has often given a very feeble witness in this direction, sometimes scarcely any, never, at any rate, since the earliest days, the full and convincing witness that the case requires. But the thing has got to be done, and only the Church itself, not individual Christians one by one, can do it."

Man is a social animal. In the effort to achieve the Christian character, it is well for men to be bound together. The cementing influence is the Spirit of God. Bishop Brooks gave us the winsome analogy of the magnet and the iron-dust. As each grain is magnetized, the pervasive influence of the magnet binds the separate elements into a unity. The Church is the channel through which the life of Christ and His ideals are transmitted to the world. "It is a creative, conserving redeeming fellowship—a community and a communion —its faults are the faults of humanity; its hopes the hopes of the race." Through the Church we learn of our debt to Jesus: the transfiguration of childhood, the liberation of womanhood, the glory of manhood; the revelation and understanding of God the Father. The transforming ideals of Jesus are set to work in our common life; the habit of prayer is developed and encouraged; the achievement of a Christian character is insisted upon; the motive power to altruistic effort is realized. It is as futile to try to go it alone in religion as in any other of our human relationships. We may deplore certain aspects of the "herd consciousness", but

some can discern in the influence of the "fellowship" one of God's most effective methods of educating and stimulating the individual. The sense of "comradeship in a great cause" develops personal as well as corporate morale.

Re-Creation of the Worship Instinct

The Church of our day needs a re-birth of zeal and the cultivation of the instinct of worship. The secularization of the Lord's Day, under the plea, frequently specious, of necessary recreation, has tragically injured the Church's morale. We need the "rectifying influence of the Sanctuary". Those who, with any regularity, absent themselves from divine worship, lose the spiritual help of the Sacrament, and the cultural value of the illumination of the Spirit, so often bestowed where two or three are gathered together in Christ's Name. Some moderns claim to worship God in his great out-of-doors; it is possible, but most unusual. The man who claims to worship God everywhere, usually worships him nowhere. One is scarcely ever "saved" by the contemplation of a landscape or seascape. The world needs a conviction of sin which neither the banalities of secularism nor the philosophical platitudes of pantheism can possibly achieve. Churchmen must understand the Faith in thought-forms which make it intelligible and applicable to the exigencies of everyday life. Our insistence that the Church is a divine fellowship will impress men only as they see the efficacy of our Church mem-

bership—loyalty to Christ and His standards. The very criticisms of the Church today, to which our modern magazines give so much space, constitute a back-hand compliment. They at least show that there is much needed and difficult work to be done, that is being left undone; and that no aggregation of individuals and no group of institutions, other than the Church, can transmit to the world the spiritual dynamic and the moral idealism of Jesus. No substitute has been offered for the organized fellowship that we call the Church. The demand for reality has already accomplished much. It has shown the Church that she must submit to the same test that the Master accepted when the disciples of John the Baptist came to Him with the wistful message, "Art thou he that should come or look we for another"? We must achieve in a larger measure, both as individuals and in our corporate relations, the spirit of Christlikeness and give the world infallible proofs of a regenerated society.

The Need for Evangelism

It is a moot question whether one is a Christian until he has brought some one else nearer to the Christ. The Church has been, for too long, an inverted pyramid. Responsibility for the extension of the Kingdom has rested upon individuals or groups, the priest of the parish, the Brotherhood of St. Andrew, the Daughters of the King. We need a commitment to personal evangelism. Bishop Maxon, while rector of a parish was asked by a

vestryman, "Doctor, how many have you in your Confirmation Class?" "Two", replied the pastor, "My son and a young boy committed to me by the Judge of the Juvenile Court. . . . How many have you in *yours?*" Jesus might have chosen some other method by which to propagate the gospel, but in His wisdom He selected one that has been called "the transmission of discipleship", or the method of spiritual contagion. Real Church work does not concern itself primarily with fabricating a multiplicity of things for the Annual Bazaar, or giving a sufficient contribution to palliate self-reproach, or serving on Vestries, or in the various Church societies. Church worship, the Sacraments, fellowship activities are the means by which we build a life that Christ might approve, and by that life, commend the faith in Jesus Christ to them who know Him not.

The Need for Unity

Finally, we must recognize the moral waste of a divided Christendom. Missionaries on the far-flung battle line of the Church are intolerant of the divisive spirit of denominationalism. Intelligent heathen, we are told, listen with amusement or contempt while devoted missionaries preach a sectarian gospel or commend a divided Church. To quote from Dr. Peabody:

> "Wherever Christians have great things to do together there the problem of unity has been, not so much solved, as left behind. That

> is the lesson which stay-at-home Christians are learning from the new spirit in Foreign Missions. If the mighty task of Christianizing the Orient is to be fulfilled, many differences of form and method which may seem vital to the churches at home must be, not denied, but forgotten, in the supreme desire to carry the Master's message, "I am come that they may have life and may have it abundantly." Christian unity, in fact, seems more likely to be imported from Foreign Missions to the home churches than to be discovered in the leisure of ecclesiastical debates; unless indeed the home churches wake to the momentous discovery that a similar missionary opportunity is knocking at their own doors."

In America we have seen too often the futility of several struggling, inefficient churches in a community which can, at best, support but two. We must be sympathetic with the great prayer of Jesus for one fold, under one Shepherd. We ought to find some way to pool our larger loyalties. Not uniformity, but unity, would promote practical co-operation in common tasks, express a spirit of Christlikeness, present an organized front against the powers of evil and help create an environment in which the abundant life would be available to a far greater number than at present. This dream is finely expressed by Dr. Joseph Fort Newton:

> "Slowly we are coming to see that each of the historic communions has a profound and

significant insight; and that the catholic man —the man who has learned the universality of Christ—must make all those insights his own, discovering in the great fellowship the riches of grace in Christ Jesus. Such a man is at home in all places where men lift their hands in prayer, and he belongs to all churches, so far as they keep that precious thing which is the life of all and the treasure of each. . . .

Indeed, a new alignment of religious forces is taking place before our eyes, following a cleavage visible in every communion. It is not between liberal and orthodox, as of yore, but between those who hold that Christianity is a divine plan whereby a few are to be rescued from a divine wreck, and those who dare to believe that Jesus meant by the Kingdom of Heaven the communal redemption of mankind here on earth, and are willing to make the adventure to help Him realize His vision. . . .

The best definition of the Church of which I have any knowledge is that by Matthew Arnold: 'The Church is a society for promoting goodness'. Aye, it is goodness that we need, simple, faithful, intelligent, practical, God-anointed goodness, and nothing else will redeem this troubled, tormented world. . . .

By the same token, our goodness must be organized and made effective, carrying spiritual-mindedness into public-mindedness, quickening the spiritual quality in men and educating the finer mind of the community. So, and only so can we bridge that tragic hiatus between the

spiritual factor and the practical undertaking, and bring corporate, no less than individual conduct under the sway of that fraternal righteousness without which there can be no peace, no security, no happy and fruitful advance of society. . . .

It will be the Body of Christ because it is the altar of His Spirit, the fellowship of His faith, the incarnation of His life. The Church that has not the living Christ as its center and circumference, its Light and Power and Leader, has no future in this modern world astray in its own life and groping for light. No promise is given to a timid Church, a beleaguered Church, a Church defending its creed or apologizing for its gospel."

O God, our Shepherd, give to the Church a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity; that the eternal message of thy Son, undefiled by the traditions of men, may be hailed as the good news of the new age; through Him who maketh all things new, Jesus Christ our Lord. Amen.

—Percy Dearmer.

The Christian and the Spread of the Kingdom

FOR all who accept the leadership of Jesus, His wish is a command, and His orders have absolute finality. The words of the Great Commission seem utterly unequivocal:

> "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world." (Matt. XXVIII, 18, 19, 20.)

It is quite true that some competent Christian scholars have questioned whether the Master ever uttered the missionary command in so many words. Yet the text is utterly characteristic of the mind of Jesus, and its position in the record is consonant with place, with time and with the occasion. As one reads the Gospels he is definitely conscious that the supreme thought in the mind of Jesus is the evangelization of the world. The Parable of the Sower strikes the keynote, and this parable

is unique in that it contains the Master's exegesis. The central theme of the story is found in the phrase, "*The field is the world*".

Corroborating Textual Evidence

Happily we are not confined to this single quotation ascribed to the Lord Christ. One could heap up texts synonymous with the Great Commission enunciated at various stages of Jesus' ministry.

> "Ye shall be my witnesses both in Jerusalem, and in all Judæa, and Samaria, and unto the uttermost part of the earth." (Acts I, 8.)
> "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, and one shepherd." (John X, 16.)
> "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." (Luke XIII, 29.)
> "And I, if I be lifted up from the earth, will draw all men unto myself." (John XII, 32.)
> "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John III, 16.)

But there is no conclusive evidence to invalidate the Great Commission. Jesus' impending departure from the physical companionship of His disciples would naturally introduce into His conversation with them a note

of profound solemnity. It was quite natural for Him to reserve for His last message that which was nearest His heart.

> "All power is given unto me". That is the claim.
> "Go ye into all the world". That is the command.
> "Lo, I am with you alway". That is the promise.

No opportunity is given recalcitrant followers for evasion or equivocation. Surely it is no less disloyal to disobey the "marching orders" of Jesus in the twentieth century than it would have been in the first or second.

Christ's Command Reinforced by His Ministry

Some of the sayings of our Lord are difficult to understand; some are mystical; some are other-worldly. It is not always easy to detach from their poetic setting the gems of truth that have an eternal significance. Oftentimes we wish that the Master had been more specific or the record a little less ambiguous. Again there are times when we seem to have caught the inner meaning, but find the counsel extremely difficult to follow under the conditions of modern life. But there is no room for evasion here, either intellectually or practically, as the reported mandates of the Christ with regard to world evangelization, are reinforced by His life and ministry. Our age is becoming more and more

conscious of the uniqueness of Jesus; a uniqueness so definite as to distinguish Him from all other moral and religious teachers. Others appear as personalized sign-posts, directing men's way to their conception of happiness and peace. With the Man of Galilee precept is reinforced by practice. It remained for Him alone to declare, in a moment of great spiritual exaltation, "I am the way, the truth, and the life."

The Missionary Character of Jesus' Ministry

Though His ministry was necessarily intensive, relatively confined to the "lost sheep of the house of Israel", it was definitely missionary in character, and to some degree, in scope. We find Him daring social convention and discounting racial prejudice in an interview with a Samaritan woman by Jacob's well. He preaches to this dull person of loose morals, what was perhaps the greatest sermon ever heard by mortal ears—a sermon with the text, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." So also He heeds the heartbroken appeal of the humble-minded Syro-Phœnecian mother who pleads for the restoration of her afflicted daughter. And when He enters Capernaum, He responds to the appeal of a noble-hearted centurion whose solicitude for his body-servant and whose utter confidence in the Great Healer wins both the immediate boon requested and the finest commendation that fell from His sacred lips. Of the two parables which more

than any other have made the deepest impress upon human hearts—the story of the Lost Boy and the story of the Good Samaritan—one has for its hero a citizen of a country, which, from the point of view of the religious leaders of Israel, was utterly without the pale. We must not miss the primary lesson which this parable enforces. Jesus bridges the hitherto impassable gulf of racial antipathy and shows the proud Pharisees the true character of human brotherhood.

It is futile exegesis to declare that Jesus meant what He said when He enunciated the Golden Rule, but that His peremptory "Go, preach" involves no continuing obligation. The disciples could not have misunderstood their Lord's plan. It is reasonable to assume that they were *en rapport* with His wishes and program. Thus appeal can be made to Jesus' companions and early followers, especially St. Paul, to be assured that He had in mind a faith for all the world.

The New Testament a Volume of Missionary Literature

We have exalted the Bible and particularly the New Testament to a place of supreme importance in establishing standards of character and conduct, and we have done well. But it is worthy of note that the New Testament is a volume of missionary literature. The Synoptic Gospels are the result of missionary preaching and teaching. The Acts of the Apostles tells a thrilling story of the expansion of the Church and of the mis-

sionary labors of St. Paul. The Pauline Epistles are the letters of a missionary to his converts. The history of the Christian Church through the ages is a stirring record of great personalities filled with a burning zeal to preach Christ and Him crucified to those who had not hitherto heard the story of the Son of God.

The Church, the Agency for World Evangelization

The Christian Church is the only agency that can possibly achieve world evangelization. We profess our belief in its character as Christ's Body. Following out the imagery, it is inconceivable that the Body should be rebellious to its Head. Yet it is well to remember that though Christ commanded us to evangelize the world, it is the Church's inescapable responsibility, under any conditions. "Missionary activity is the imperative conviction of a regenerated heart". The genius of Christianity is that it lives and grows and expands. Obedience to Christ's command cannot be but a grudging duty in which just enough interest is shown to palliate self-reproach or to keep within the narrow limits of prudential considerations. It is rather the natural expression of a true Christian experience. Southey reminds us that no man was ever convinced of any momentous truth without feeling within himself the power, as well as the desire to communicate it. Bishop Wilberforce is reported to have said: "If my faith be false, I ought to change it; whereas, if it be true, I am bound to propa-

gate it". To those who have heard Christ's voice, who have been susceptible to His influence, who have felt the dynamic of His divine personality, the impulse to carry the good news to those who know Him not, is inevitable. Surely it is an indictment of one's religious experience for him to attempt to reserve for his selfish interest that which he claims to value most. God is no national deity. He is the loving Father of all mankind, and the world can see Him most clearly in the message and person of His Son, Jesus Christ.

Conversion the Church's Strongest Argument

It may be seriously questioned whether we have not been laying undue emphasis upon apologetics, vindicating the reasonableness of the Faith intellectually, stressing the metaphysics of Christianity at the expense of its definite religious teaching. After all is said, the most cogent apologetic is the converted man or woman, for Christianity is a way of life and Jesus is that life; an experience, not an experiment. The acid test to which the faith is subject in each succeeding age is its power to reproduce the gifts of the Spirit that characterized the Church of the apostolic days. As then, the great need for our day is not primarily attorneys for the defense, but witnesses. No hearsay evidence will be accepted. Perhaps we have talked too much about the need for *leaders* and too little about the greater need for *followers*—followers of Jesus who will joyously espouse

His cause with something of the spirit of those who companied with St. Francis and whom he charmingly called "God's gleemen". The one specific that can save mankind from sin and despair is a higher type of Christian living in which "His way will become our way; His thoughts our thoughts; His will our will".

Need for Re-statement of Missionary Challenge

We need to restudy the missionary challenge and state it in terms that the modern age can grasp and the modern Churchman cannot escape. According to St. Paul, Jesus came "in the fullness of time", at the confluence of three great civilizations, in a time of universal peace, of peculiar spiritual susceptibility, of tragic human need. To a marked degree our age can bear a similar designation. The world today, from a physical point of view, is a great human family. In the mind of Jesus it has always been so spiritually.

The World a Vast "Whispering Gallery"

Within the summer of 1928 men have girdled the globe in less than twenty-four days. The vast oceans that formerly separated the continents now bind them together and the tenuous ether makes us near neighbors of the Antipodes. Dr. E. Stanley Jones reminds us that the world has become "a vast whispering gallery" and that all of us are listening in on the rest of us. Professor Robert Park declares that "the shrill cry of the

newsboy is as much a part of daily life (in the Near East) as the sonorous cry from the minaret, and in the gulf ports of Iran the most popular literature is likely to be a translation of a penny dreadful published in London". The work of Dr. Hu Suh in China, in replacing the classical literary language with the "plain language" has been thought to have effected "a change as significant as that from Latin to English at the beginning of the European Renaissance" and the "extraordinary growth of literacy as a result of the mass education movement initiated by James Yen and his fellow-workers has given a world-outlook to thousands who a few years ago knew nothing of any life outside their own villages." Professor Park says that the moving picture and the radio are the "really new factors in international and race relations". The aeroplane, the daily newspaper, the wireless, television and the moving picture have eliminated the curtain obscuring the West from the East. We are being evaluated in terms of our witness to Christ, not our professions of loyalty. Moreover, the world is traveling, the East to the West, and the West to the East; hence, the discerning challenge of Archibald Bowman, "the crowning service that the West can render the East, is the conversion of the West to Christianity". The Church and Western civilization are seen by the East in a most unenviable light. The ethics of Jesus have too often been betrayed by those who claim loyalty to Him. Our Christianity must be worth propagating. There is a vast difference between know-

ing Christ and knowing about Him. The gospel of Jesus must be applied to society, to industry, to politics, to world relations, before those who know Him not can feel the full fascination of His presence and power.

The Stage Is Set for Brotherhood!

Those who read the "signs of the times," and believe in the immanence of God; who are willing "to see the footprints of the Almighty in current events" have noted how the great inventions of the last century have tended to make men more and more aware of each other and to give to the word "Humanity" a content which it has not hitherto known. In this shrunken world of the modern day, the progress of epidemics and plagues has taught us quite vividly a lesson of interdependence. The influenza of 1918, with American casualties more numerous than were suffered in the World War, had an Asiatic origin. The missionary frontier is no longer geographical or racial. The stage is set for the establishment of human brotherhood. We are witnessing a waking world and we cannot leave to the *tender* mercies of Western industrialists the introduction of a civilization which does not square with the rudimentary principles of the teachings of Jesus. A few years ago Y. S. Tsao uttered this warning:

> "Gigantic forces are being unchained in a land of ancient civilization. These forces when fully released will affect all nations which

> come into contact with them. . . . If these forces are directed into channels of peaceful production it will mean untold blessings to mankind. If, on the other hand, this dense mass of human energy has been ill-treated or improperly directed, it is bound *to endanger the peace of the world.*"

Cause of Failure of World Evangelization Hitherto

The failure of missionary effort hitherto is largely due to the fact that the program of Jesus has been approved by a very small minority. Some of the critics are frankly unconverted; some by specious logic drift into that type of selfishness which flowers in a spirit of parochialism; some have listened to forlorn tales of globe-trotters who have had little, if any, vital contact with the missionary establishment; but the largest group of those uninterested or opposed suffers from a lack of accurate and contemporaneous information. Glaring mistakes have been made in the mission field. On the whole they compare quite favorably with the record at home. And when one endeavors to list achievements, let him match the roll of those heroes through the ages who, on the far-flung battle line of the Church, have kept alive the spirit of daring and adventure for Christ and have won the commendation of the Master, "Greater love hath no man than this, that a man lay down his life for his friends." The missionary consciousness must get into the circulatory system of the Church. The

unforgivable sin is to accept a counsel of despair as to the possibility of world evangelization or to be content with half-hearted effort.

The Need and Value of Missionary Propaganda

During the World War and subsequently, we learned the value of propaganda. Sentiment can be aroused and interest and enthusiasm developed by public address, by a copious use of printer's ink, by various methods of visual and aural education—the moving picture and the radio especially—enforcing the worth-whileness of world evangelization. The spread of nationalistic ideals in Germany, the foreign propaganda of the Russian Soviet Government, the activities of labor and political parties in Europe and America—to give but a few instances—have shown how large groups can be converted to new attitudes. One need hold no brief for the methods of big business to admit cordially that the policy of "the public be damned" has, under the influence of a developing sense of intelligent co-operation, through the activities of the civic clubs, and by a larger infiltration of the Spirit of the Master, been changed to emphasize "service" as the only enduring basis even of financial stability.

Church Must Not Apologize for Fulfilling Vocation

The Christ of the New Testament is also the Christ of personal experience and the missionary program is

the Christian religion's invitation to the spirit of adventure. "The very nature of Christianity as love and of the Christian God as a God of love establishes its universal validity and accounts more than does any external authority for the Christian missionary motive." It will be a sorry day for the Church if the only faith that ever vindicated its claim to be a world religion must apologize for fulfilling its vocation. It has been wisely observed that the missionary work of the Church was and still is the continuation of God's incarnation in Christ. Hear the testimony of Dr. E. Stanley Jones, the author of the "Christ of the Indian Road":

> I tried to compare what the different religious systems tried to produce, what the aim and end of the whole progress has been. Greece said, "Be moderate; know thyself"; Confucianism says, "Be superior; correct thyself"; Buddhism says, "Be disillusioned, annihilate thyself; Hinduism says, "Be separated, merge thyself"; Mohammedanism says, "Be submissive, bend thyself"; Shintoism says, "Be loyal, suppress thyself"; Judaism says, "Be holy, conform thyself"; Modern materialism says, "Be industrious, enjoy thyself"; Modern dilettantism says, "Be broad, cultivate thyself"; *Christianity says, "Be Christlike, give thyself"*. Now if the end in view of Christian missions is to produce Christlike character that it may give itself as Jesus gave Himself, I suggest that we have no reason to apologize in the slightest degree

for that end and motive, since there is nothing higher for God or man than to be Christ-like.

Availability of New Missionary Literature

There has been developed in the last two decades, a tremendous store of missionary literature demonstrating the power of Christ, mediated through the Church, to save mankind not only from degradation and sin, but from pessimism and despair. New questions have been precipitated into the world consciousness by the late War—questions of self-determination; of race prejudice; of the contributions of the native religions; upon these and others, the light of the Christian Gospel must be made to shine. We must show clearly that the end of Christian missions is not "to propagate Western civilization around the world nor to project an ecclesiasticism throughout the world", but to catch something of the spirit of the Master, something of His conception of human brotherhood, and by the contagion of personality, make His presence known and felt throughout the world. Our new textbooks may well be the missionary biographies which will thrill the souls of men who love the daring, the brave and the holy.

In a day when everyone reads voraciously the new novels which come as "books of the month" and when intelligent Church people fill their minds with a mass of questionable realism, it should be refreshing to read of David Livingstone, for instance, who reached Linyanti

after struggling through swamps and water three or four feet deep: with hands raw and bloody, weak and exhausted from repeated attacks of fever and intolerable hardships, and writes:

> "What an unspeakable mercy it is to be permitted to engage in this most holy and honorable work! What an infinity of lots in the world are poor, miserable and degraded compared with mine".

Of William Carey of Serampore, who, after fifty years of ceaseless toil in India, "tolerated like a toad and then hunted like a beast" left, as his dying testimony, that the work of a missionary "is the most blessed service in which any human being can be employed in the world". Of Mary Slessor of Calabar, or Robert Morrison or Miller of Madras, of James Chalmers of New Guinea, of Joseph Hannington, the knightly young bishop of Uganda, whose diary was rescued from his murderers. The last notation scribbled by the light of the camp fire reads:

> "If this be the last chapter of my earthly history, the next will be the first page of the heavenly—no blots, no incoherence; but sweet converse in the presence of the Lamb".

And his dying words to his slayers:

> "Go, tell Mwanga that I die for the Baganda, and that I have purchased the road to Uganda with my life".

Of John Paton of the New Hebrides; Hudson Taylor of the China Inland Mission; Alexander Mackay, Henry Martyn, Robert Laws, George Grenfell, Arthur Moule, Albert Schweitzer, and in our own American Church, the history of the Liberian Mission, and men like Bishop Overs and Bishop Rowe and Archdeacon Stuck of Alaska.

Influence of New Study of Comparative Religions

The study of Comparative Religions has called into question the uniqueness of Christianity. Men have become increasingly conscious of unsuspected depths of insight and profound wealth of spiritual thought in the ethnic religions. The new missionary approach recognizes this clearly. It recognizes in every religion the yearning of the human heart for God, even though the expression of this longing may seem to us primitive or imperfect. Perhaps in the past we may not have apprehended fully the courteous approach of the Apostle Paul to the Athenians on Mars Hill:

> "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription, 'To an Unknown God'. What therefore ye worship in ignorance, this I set forth unto you".

It is through the native faiths that the pre-eminence of Jesus is being emphasized. The superstition that heathendom is a land of unrelieved darkness has been destroyed. In our over-scheduled, highly mechanized civilization we can learn from the East one aspect of Christianity which we of the West have largely lost by the way, the habit of meditation and contemplation. One can read with great profit, Romain Rolland's "Life of Mahatma Ghandi"; E. Stanley Jones' "Christ of the Indian Road" and "Christ of the Round Table", and B. H. Streeter's "Message of Sadhu Sundar Singh". Our missionaries have succeeded most often when they have presented Christianity as a fulfillment of indigenous faiths.

Criticisms of the Missionary Enterprise

A practical phase of the problem remains to be considered. For a long time Church people have heard, with dogmatic repetition, criticisms of the missionary enterprise. Often these are well intentioned; more often they are due to an ignorance of conditions, problems, methods of approach, goals and ideals. Peripatetics who confine their visits largely to the port cities and their conversation to those who frequent foreign hotels and clubs, are apt to judge the whole missionary effort by a superficial observation of work in localities where the behavior of professing Christians offers the greatest embarrassment to Christian advance. Dr. Arthur Brown gives an interesting case in point;

"An American merchant returned from China to say that missions were a failure. Whereupon his pastor proceeded to interrogate him. "What city of China did you visit?" "Canton", was the reply. "What did you find in our mission schools which impressed you as so faulty?" The merchant confessed that he had not seen any schools. "And yet", said the pastor, "our Board alone has in Canton a normal school, a theological seminary, a large boarding school for girls, and several day schools, while other denominations also have schools. Well, what was there about the mission churches that so displeased you?" Again the merchant was forced to confess his ignorance; he did not know that there was a church in Canton until his pastor told him that there were in and near the city scores of churches and chapels, some of them very large and with preaching not only every Sunday, but in some instances every day."

No one expects the missionary enterprise to be exempt from criticism. It has been committed to human agents, face to face with an intricate and changing civilization, and in no sense free from human frailty and human fallibility. Neither purity of motive nor honesty of labor will spare the missionary. Despite the mistakes to which all human effort is susceptible, most of the objections are stock criticisms and can be easily met and answered. The native religions, we are told, are good enough; Christianity is imperialistic; missionaries dena-

tionalize the natives; missionary activity is shot through with inefficiency and waste; charity begins at home, we have plenty of heathen here at home; it costs a dollar to send a dollar to the foreign field; missionaries have many servants and live luxuriously; the non-Christian lands do not want the gospel. One might add to the list, but for present purposes, these are sufficiently impressive. If a straightforward answer can be given to a few of them, one may assume that there is a satisfactory rebuttal available for the rest.

The Native Religions Are Good Enough

No one will deny that there is good and truth in all native religions. One who would make articulate the love of Christ must approach men of all faiths with reverence and sympathy, looking for the good and the true to which each of them witnesses to some degree at least. One sees this attitude finely expressed in the discerning words of Miss Margaret Burton, the daughter of the late President of Chicago University:

> "To have heard the oft repeated Mohammedan call to prayer and witness the reverent response to it; to have seen the worshipping multitudes in India; to have watched on one Easter Sunday a never ending procession of Chinese pilgrims who had travelled for days to worship in Lin Yin Temple; to have seen the hunger in the faces of solitary worshippers before Buddhist or Shinto shrines in

> Japan, is to be certain that at no time and among no people has God left Himself without witness."

More than that; there are some truths implicit in the Christian faith, but unrecognized or unacknowledged, which we can realize more fully through our study of the Oriental religions. To quote Bishop Brent:

> "Our gospel of today, at least, is a gospel of activity, of doing; but if this Western civilization of ours is to be saved for the fine service it can render to the whole world, it will have to become more meditative, more ready to learn the meaning of worship, more empowered to use silence, until God once more burns His power and His life into our human life so that we can turn our practical affairs into means of exhibiting the Christian truth".

It is fair to say that there is no great truth in the native religions of the world which is not found in a purer and richer form in Christianity. None can add to the truth as it is in Christ Jesus. Dr. Speer has given an interesting evaluation of them in comparison with Christianity:

> "Hinduism does teach the immanence of God. Buddhism does teach the transitoriness of life. Confucianism does teach the solemn dignity of our earthly relationships and of human society. In Christianity each of these truths is balanced by its just corrective. This is not

> the case in non-Christian religions. Hinduism teaches that God is near, but forgets that God is holy. Mohammedanism teaches that God is great, but forgets that God is loving. Buddhism teaches that this earthly life of ours is fleeting, but forgets that we must work the works of God before the night comes. Confucianism teaches that we must live in a great framework of holy relationships, but forgets that in the midst of these, we have the living help and personal fellowship with the Eternal. . . . Half truths are a help to a man on his way to a fuller realization of the whole, but a hindrance to a man satisfied with a limited vision".

On the side of practical living, the situation is far more serious, for the hideous evils that abound "are rooted in their religions and derive their dreadful power and persistence from the religious sanctions that undergird and surround them". Miss Mayo's book, "Mother India" gives a heartbreaking picture of the immoralities and cruelties sanctioned by Hindu orthodoxy. The British government has been compelled to prohibit, by statute, the obscenities of public worship in India. Dr. Speer writes:

> "I suppose that of all the obscene carvings in the world there are none more loathsome than the friezes around the temple of the Rajah of Nepal, in the holiest city of Hinduism, on the bank of its most sacred river."

The child wife and widow systems cause this reaction from Rudyard Kipling:

> "What's the matter with this country is an all-round entanglement of physical, social and moral evils and corruptions, all more or less due to the unnatural treatment of women. It is right here the trouble is. The foundations of their life are rotten, utterly, bestially rotten".

Add to this the forlorn spectacle of sixty million "untouchables"—aptly described "a gigantic conspiracy against the brotherhood of man".

Consider also the sterility and unprogressiveness of Buddhism. Dr. Speer again gives his testimony:

> "It stamps human nature as evil, not because it is sinful, but simply because it exists, for all existence is evil. . . . Here is a religion that pronounces our holiest relationships, husband and wife, father and child, evil relationships, and that tells every man who would attain Nirvana at the last that he must cut loose from such things; a religion that pronounces our consciousness of personality, our belief in our possession of a soul, simple delusions".

Swami Vivekananda, quoted by Egbert W. Smith, thus speaks to his own fellow-countrymen in the land where Buddhism was born:

> "The most hideous ceremonies, the most obscene books that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion, have all been the creation of degraded Buddhism".

Mohammedanism, though it teaches that there is but one God, does not know Him as Father, but only as despotic will. "Ideals of personal purity, of humility, of forgiveness of injuries, or subjection of the lower life to the demands of the higher, are foreign to Mohammedanism." Appalling cruelty has marked its history. It puts God's sanction on polygamy, concubinage and unlimited divorce and is chargeable with hideous immorality. If these religions are good enough for the peoples of the East, *they are good enough for us.*

The Charge of Denationalization

Dr. McFadyen sententiously remarks that "the accusation of denationalization does not come very gracefully from people who take their fashions in religion from Palestine; in philosophy from Greece; in music from Germany; in art from Italy; in dress from Paris; in silks from India; in dressing gowns and bric-a-brac from Japan; and who claim and exercise the right to adopt into the national life whatever in any sphere or in any country, seems likely to be of service."

Usually the departure from national custom, introduced by Christianity refers to matters like dress, more

or less external and relatively unimportant. Christians of all nations have, from the first, recognized a superior loyalty other and more binding than that owed to the state. "A Christianity which did not challenge national custom and sentiment at many points, would not be the religion of the New Testament". Monogamy has been insisted on inexorably. In India, the caste system, the joint family system, and the subordination of women, have been seriously challenged. Surely it cannot injure an Asiatic or an African to refrain from demon worship and begin worshiping the true God; to abjure drunkenness, laziness and immorality and become a sober and industrious citizen. The native Christians are the best answer to criticism of the missionary enterprise.

Charity Begins at Home

To the suggestion that "charity begins at home", one might, with Dr. Arthur J. Brown, remind the critic that education begins with the alphabet, but it does not end there. America, after two hundred years, is still unconverted and England, after two thousand. Should millions die without hearing of the Christ while we try to win those exclusively who have heard of Him hundreds of times? Some will refuse to give Him allegiance and others will "walk no more with Him". By and by a new generation comes and the work must be done over again. We do need to Christianize the civilization of America, but are there not enough at home to enlist in this effort, and are not the needs of the fields abroad

infinitely greater? Neither Jesus Christ nor His disciples yielded thus to the pressure of home responsibility. Jacob Riis is reported to have said:

> "For every dollar you give away to convert the heathen abroad, God gives you ten dollars worth of purpose to convert the heathen at home".

The missionary enterprise has shown us the sin of a divided Christendom. One missionary stabs us wide awake to this folly by suggesting the utter futility of establishing, for example, an "American Dutch Reformed Chinese Church". Other denominational labels might have been used as forcefully. The missionary program today is absolutely committed to the establishment of native churches, ministered to and controlled by native clergy and laity. As long as the "foreign" missionary or fellow-worker must help direct progress to this end, he leads from the rear. Our presence in these fields bears a close analogy to the work of John the Baptist. Those who know the fields are more than convinced that the time of withdrawal is still some distance away. We cannot jeopardize the results of years of sacrificial labor by ill advised abandonment of the field before a consolidation of the advance hitherto made is achieved. No one realizes this better than the courageous groups in the native churches.

A final word to show what the Gospel of Christ is doing today in these far off lands. The story is typical

of many told delegates to the Foreign Missions Conference in Washington in 1925:

> "I shall never forget standing a few days after the earthquake and the fire in the door of our gutted Tabernacle in Tokyo with a prayer in my heart and a question mark stalking through my brain. The whole situation seemed appalling. I was wondering what to do and where to begin. Suddenly there appeared a non-Christian Japanese physician, trained in the best schools of the Japanese empire, and in the best schools of Europe, standing at the very head of his profession, and offered his services. With his help we turned the entire gallery of our auditorium into an emergency hospital, built an operating room and opened a free dispensary. In January he gave himself to Christ. He came to us in September with a desire to serve, but in January, when he had crowned Christ as his King, the passion to serve literally flamed and flashed in his heart. He went in and out among the refugees like a flaming torch. I became greatly concerned about him. Again and again, I called him aside and warned him that the pace which he was setting for himself was too stiff. He never argued the matter. He always answered me with a smile. He seemed to say, 'You have not yet sounded the depths of my soul.' Then he was back and at it again.
>
> In March he broke. We found that his nerves were shattered and that the fever was

running through his veins and arteries like a forest fire. In May before I left for America I had to lay him away. After the funeral service I went back to our emergency hospital, the operating room and our free dispensary and looked over the record; I found that this man with the help of two nurses, in six brief months of time, had handled with his own hands and taken into his own heart over 22,000 calls and cases. Many of these were major operations.

Six months, and the chapter of his life had closed! But oh, what a chapter! He lived more in those six months than many of us will live in sixty years. Was it worth while? Is it worth while to link a heroic spirit like that up to Jesus Christ and to send him out like a flaming torch into the heart of some great need or of some great opportunity? And do you suppose, as I worked with this colleague of mine across those tragic months, that I could be conscious of or for one brief second remember that he belonged to the yellow race and I to the white? Never! Never! When I felt the beat of his heart, it was the heart of a brother. A brother who shamed me and challenged me by his fine heroism, his great passion of soul and his flaming spirit of sacrifice and service."

In this day of internationalism, God will use other agencies to fulfill His purpose if the Church neglects Her obvious duty and Her glorious privilege. The most

serious feature of the work abroad is that it depends so largely upon the work at home. Our sectarianism, our insularity, our lack of vision, our selfishness, our unwillingness to dedicate the best lives among us for the extension of the Master's Kingdom, are the obstacles to the progress of the Cross of Christ. The devotion to Jesus Christ that sends men and women to the ends of the earth and keeps them there, is a sufficient motive to inspire the Church at home to be loyal. One must invest his time, his prayer, his money, in the missionary enterprise before he can feel the right to share in its achievement. It would be helpful if we could keep in mind the speech of Mr. Ghandi, made in England a few years ago:

> "The man to whom I owe most, the man to whom India owes most, is the man who never set his foot in India and that was Christ."

To proclaim Him is the inescapable task of the Church.

The Challenge

IT is inevitable that the life and teaching of Jesus Christ should exercise a growing fascination upon the mind and heart of the modern world. His challenge to service as the expression of creative love, has caught the imagination of those who have been hitherto impervious to the appeal of organized Christianity. Some have cried, "Back to Christ" or "Forward to Christ" (according to their point of view), suggesting, with startling emphasis, that Jesus Christ must be distinguished from the Church which, though it claims to enshrine Him, has misrepresented and deserted Him. The most diverse types find in the personality of Him Whom we revere as Master and Lord, and in His way of life, the only hope for the solution of our individual and corporate problems. Although, in strict chronology, He is not a modern, one is reminded of John Stuart Mill who declared,

> "Not even now would it be easy for an unbeliever to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life".

George Bernard Shaw writes:

"Though we crucified Christ on a stick, He managed somehow to get hold of the right end of it. . . . If we were better men, we might try His plan. I am no more of a Christian than Pilate was . . . yet I see no way out of the world's misery but the way which would have been found by Christ's will."

Hyman F. Enelow, in a Jewish view of Jesus, writes:

"Among the great and the good that the human race has produced, none has ever approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. In Him is combined what is best and most mysterious and most enchanting in Israel—the eternal people whose child He was. The Jew cannot help glorying in what Jesus thus has meant to the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once His teaching is better known and the bane of misunderstanding is at last removed from His words and His ideal."

Emil Ludwig writes:

"If the Churches have fallen on evil days, it is otherwise with their Founder. Religious observance is on the decline, hierarchies are discredited, but He is a Figure of lasting significance. He attracts where they repel."

H. G. Wells says of Him:

> "He is easily the dominant figure in history. . . . A historian without any theological bias whatever, should find that he simply cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. A historian like myself finds the picture centering irresistibly around the life and character of this simple, lovable man. . . . The permanent place of power which He occupies is His by virtue of the new and simple and profound doctrine which He brought—the universal loving Fatherhood of God and the coming of the Kingdom of Heaven. It is one of the most revolutionary doctrines that has ever stirred and changed human thought. . . . The world began to be a different world from the day that doctrine was preached."

These are but a few of the many indications that Jesus is reshaping the thinking of the world. "The sheer wonder of His moral beauty compels confidence". President Giffert has declared that,

> "Jesus is more vividly before the imagination of men today than He has been at any time since the second century".

Philosophers, psychologists, poets, publicists, men of business and affairs, intellectual wayfarers and the untutored have all fallen under His spell. Browning bears his witness:

"I say the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in this world or out of it,
And has, so far, advanced thee to be wise."

Richard Watson Gilder has voiced the sentiment of thousands:

"If Jesus Christ is a man,
And only a man,—I say
That of all mankind I cleave to Him,
And to Him will I cleave alway.

"If Jesus Christ is a god,—
And the only God,—I swear
I will follow Him through heaven and hell,
The earth, the sea and the air."

Looking at Christ from the human standpoint Godward, Sydney Lanier has thus envisaged His glory:

"But Thee, but Thee, O Sovereign Seer of time,
But Thee, O poet's poet, Wisdom's tongue,
But Thee, O man's best man, O love's best love,
O perfect life, in perfect labor writ,
O all men's Comrade, Servant, King and Priest,
What *if* or *yet*, what mole or flaw or lapse,
What least defect or shadow of defect,
What rumor tattled by an enemy,
Of inference loose, what lack of grace,
Even in torture's or sleep's or death's
O what amiss may I forgive in Thee,
Jesus good Paragon, Thou Crystal Christ?"

What could seem more futile and unnecessary than to present the claims of Jesus, the Christ, to those who call themselves by His Name, who boast themselves to be members of His Body! The answer is simple. We have missed the moral implications of our Christian profession. "One could accommodate oneself to the Christ of the creeds", Dr. William Adams Brown declares:

> "With the Christ of conventional Christianity, one could make terms. But what shall one do with this uncompromising Figure with His all or nothing? There is an imperious quality in Jesus, as modern research has made Him known to us which, for all His gentleness, makes us conscious of His right to command, a right all the more inexorable because the law He lays upon His disciples is the law of love. To take Jesus seriously at this point would mean for many a modern man a break with accepted standards at the very point where the break would be most difficult; and he is too honest to profess what he does not mean to perform."

> "He is not a leader to be admired or even worshipped, but to be obeyed and followed", says Dr. Joseph Fort Newton. "It is not enough to bow down to the winsomeness of His personality; we must grasp the spirit and principles of His life as the law and method whereby we may have life and have it more abundantly."

Faith in Jesus Christ is imperiled by treachery more than by attack; by inconsistency more than infidelity. Loyalty has too often been interpreted in terms of formal intellectual acquiescence which often has been tantamount to moral apostasy. We revere the teaching of the Master without proposing to obey it; thus we are brought face to face with the piercing and incisive challenge of Jesus Himself;—"Why call ye me Lord, and do not the things which I say?" (St. Luke VI: 46.)

The ultimate aim of life is the achievement of character. The only satisfying model is that Jesus Christ, the portrait of the Invisible God. In the last analysis, Christianity is not a philosophy, not the religion of a book, but a complete surrender to a transcendant Personality. Our conception of the divineness or lordship of Jesus is determined utterly by our acceptance of His standards, by our commitment to His way of life. We can easily penetrate through the occasionalism of His teaching to the principles upon which an eternal ethic is based. He is unique among the world's great moral leaders because He bridges the gap between theory and practice, between precept and life. Dr. Joseph Fort Newton writes: "Our Christianity, if it is to win the homage of heroic spirits—or redeem to heroism those who have failed—must be full-orbed, deep-rooted, and radiant, a practical mysticism fertile alike in creative personality and social ministry. It means a new heart, a new personality, a new valuation of life; a New Creation, to use the phrase of St. Paul—and, there-

fore, a new social order wherein dwelleth righteousness and goodwill. The new Christianity must recover the whole gospel, not simply that Christ died but that *He is alive*, demanding of us the same love, the same loyalty, the same heroic adventure as He required of those who followed Him in the days of His flesh."

So also, speaking of the finality of Jesus, Frederick Lincoln Anderson writes:

> "Yes, Jesus grows on the world. The more men study Him, the more He impresses them. Rival parties and classes claim Him as their leader and authority. Nothing against which He pronounced has any future in our new world. More and more it is seen that in Him are the principles of social regeneration and that He alone can unite all men, and that only in Himself. If the world is to be saved, He must be its Saviour. And so He gains a universal significance. He leaves the stage of the historical and personal and becomes an ideal, an atmosphere, a working principle, the basis of the coming age, which all far-seeing men perceive to be more Christian than any which have preceded it. The world has not yet outgrown Jesus. It is just now, at last, catching His real meaning. He still leads us on."

So one turns with renewed eagerness to a study of the Divine Master as He is portrayed in the four Memorabilia, seeking for a new emphasis, a keystone principle, in acknowledgment of which He might come to a

realization of the abundant life. He reads again the discourses by the sea-side. He notes that the Master draws His lessons from the common life; that He selects the busy world of trade and commerce as a vehicle for the inculcation of a profound moral and spiritual challenge. Life is a trust; a stewardship. Everyone is accountable to God. Time and talents; the use of opportunity; the development of personality; the dedication to life service; one's relation to the social order; the accumulation and distribution of his money; a dynamic interest in the realization of the Kingdom of God here on earth—these suggest some of the implications of Jesus' conception of man's stewardship.

To some, the idea of God as owner and man as steward may seem artificial, but Jesus expanded and developed this ancient truth in His exquisite portrait of God as Father and man as son; and used as correlative thought-forms the notions of partnership, trusteeship, friendship to round out His philosophy of the abundant life. Many of the parables of the Kingdom are built about this theme; the parables of the vineyard; the good Samaritan; the talents; as well as the obligation of the Golden Rule. He is ever seeking to discover an attitude of willing obedience and spontaneous response to His appeal for a surrendered life. In the realm of man's possessions, He will not limit Himself to the ancient tithe —that is but the beginning; but the acceptance of a minimum obligation. The Christian gives less with a feeling of obligation and more with the consciousness

of co-operation with His Master in the great enterprise of building the Kingdom of God in men's hearts. He learns to abhor the spirit of covetousness and finds from practice that "it is more blessed to give than to receive". He understands from the counsels of his own heart's experience that "where your treasure is, there will your heart be also". Hence, he is meticulous to set aside a definite and adequate proportion of his means to the fulfillment and realization of the program which Jesus prepared for the world. His attitude of response cannot be one of reluctance, seeking only to palliate self-reproach; gauging his investment by the attitude of convention, by the example of those who have never felt the thrill of a glorious adventure for Christ's sake.

With this spirit of generosity as related to his possessions, he passes on to a wider area of investment in which the whole of life itself burns with a zeal to live the Christ life, to be a faithful steward of God in all of life's commitments. He learns the beauty of holiness, of wholeness, wherein through the dedication of time and labor he lives the full-orbed life and wins "the peace of God that passes man's understanding." It all means "taking Jesus seriously"; coming face to face with reality. It involves a revaluation of our Christian inheritance. It means a growing intolerance first in our own hearts and then in the life about us of those conventional Church activities which do not draw men to the feet of the Christ. It means an unwillingness

longer to go through the motions of religion without realizing the moral implications of loyalty.

Eager, glowing souls, possessors of this mystical experience, feel an increasing anxiety about the religiously indifferent, the "wholly worldly" and the "worldly holy" whom the Church has retained and continued to nourish among her professed members. Let us admit that we are still too interested in the machinery of organization; too prone to externalization; too tolerant in the realm of moral distinctions, to convince our age of our utter commitment to Jesus' way of life. We pride ourselves on our tolerance and broad-mindedness, without realizing that it is possible to be so broad as not to have any depth. The Bishops' Crusade, where adequate preparation was made, glowing messages delivered and some real effort made to follow up the period of intensive services, showed, beyond a peradventure, that men are still uttering the cry of the Greeks who appealed to the apostles with the plea, "Sirs, we would see Jesus!" We have paddled in the shallows like the clam diggers off the coast of Jersey. We need the thrill that comes to the deep sea fishermen off the coast of Labrador and New Foundland. In the petty round of our accustomed Church duties comes an insistent call, "Launch out into the deep!"

"I know of lands that are sunk in shame,
And hearts that faint and tire;
And I know of men who ask not fame
Who would give their lives for the fire.

I know of hearts that despair of help
And lives that could kindle to flame,
And I know a Name, a Name, a Name
'Twill set these lives on fire!"

* * *

God of all power and Ruler of all worlds,
Save us, we pray thee, from empty sentiment,
From the impulse to cover naked facts
With a false clothing of cheap and tawdry affectation.

Save us from vapid emotion and frothy enthusiasm,
From contentment with pleasant half-truths,
From the temptation to hide harsh reality
Beneath a soft coating of effeminate idealism.

Make of us men fitted to encounter unflinchingly the grim facts of life and death
In all their cruelty and in all their glory,—
Men fitted to feel all the bitter meaning of these facts,
Yet to perceive also the stern beauty behind them.

Clear from our minds all hypocrisy and pretence,
All pious shams, all hoary lies,
That we may deal directly with reality,
Fearing nothing, dissembling nothing, shirking nothing.

* * *

Give us a resolution to know the truth at any cost,
And, having known it, to transform it into another truth, another realm of reality,

In which thy will shall reign; that so cruel facts
may be seen to be merciful facts,
And this harsh world become thy Kingdom of
Heaven.

—"The Book of Prayers for an
Indian College"

O most merciful Father; we confess before thee that we have done little to spread thy Gospel, and to extend thy Kingdom among the people who know not thee. Our love for the perishing world has been cold; our prayers have been feeble, and our gifts unworthy. We have not loved thee as we ought, or our neighbor as ourselves. Hear us, O Lord, and when thou hearest, forgive. Cast us not out from thy service, but of thy mercy pardon all that is past, and quicken us by the Holy Spirit to living faith and burning zeal, through Jesus Christ our Lord. Amen.

—Church Service League, Page 54,—
"A Confession".

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